THE

BRITISH CRITIC,

For JUNE, 1806.

Scientia literarum, quod primum eſt in homine, mores purgat; quod ſecundum, verborum ſubminiſtrat gratiam; et ita, utroque beneficio, et tacitos ornat et loquentes. CASSIODORUS.

Of Literature, the moſt important benefit is the correction of morals; the next, the elegance of language; by which double influence it adorns at once our ſilence and our ſpeech.

ART. I. *The Works of Plato; viz. his Fifty-five Dialogues, and Twelve Epiſtles, tranſlated from the Greek. Nine of the Dialogues by the late Floyer Sydenham; and the remainder by Thomas Taylor. With occaſional Annotations on the Nine Dialogues tranſlated by Sydenham, and copious Notes by the latter Tranſlator; in which is given the Subſtance of nearly all the exiſting Greek Manuſcript Commentaries on the Philoſophy of Plato, and a Portion of ſuch as are already publiſhed.* 5 Vols. 4to. 10l. 10s. Evans. 1804.

WE have always been diſpoſed to ſhow great reſpect to thoſe ingenious ſcholars, who furniſh the Engliſh reader with an opportunity of enquiring into the hiſtory, or the philoſophy, of the ancient Greeks and Romans. Among the writers on the latter ſubject, the name of Plato maintains a diſtinguiſhed place; and a tranſlation of his works could not fail to attract and intereſt us. Difficult certainly and arduous was the taſk in which Mr. Taylor engaged. Diffi-

cult, from the peculiarity of many of the notions advanced by this eminent diſciple of the Socratic ſchool; arduous, from the variety and voluminouſneſs of his productions. We were prepared, therefore, to expect occaſional miſtakes, and were ready to pardon unimportant errors; but we certainly did not imagine that we ſhould be aſſailed with the moſt childiſh reaſoning, inſulted with the groſſeſt ribaldry, and offended by the moſt unpardonable blunders. Yet ſuch has in truth been the caſe: and we are compelled to pronounce that few works have paſſed under examination, ſince the commencement of our labours, ſo completely unworthy of the ſcholar and the man, as the preſent publication. With this verdict we might diſmiſs Mr. T.'s Plato. Accuſtomed, however, as we are to furniſh the public with the means of pronouncing on the juſtice of our deciſions, we ſhall, though ſomewhat late, devote a few pages to this curious production. We ſhall briefly direct the attention of our readers to Mr. Taylor's opinions, ſtyle, and knowledge of Grecian literature.

The tranſlator is already known to the world for his violent attachment to Pagan mythology in general, and that of the Platoniſts in particular. To prove that the philoſophy of this ſect is "founded on principles which neither time can obliterate, nor ſophiſtry ſubvert, is the principal deſign" of a diſſertation, containing no leſs than 115 pages, prefixed to the firſt volume. It cannot be expected that we ſhould enter into a full examination of the reaſoning adopted by this gentleman; yet we cannot forbear to acquaint our readers with the grand foundation on which that fabric is erected, which braves the arts of ſophiſtry, and defies the ravages of time. "*The unindigent*," *ſays Mr. T.* "*is prior to the indigent, and nothing which is not perfectly unindigent can be the principle or firſt cauſe.*" Δὸς πᾶ ϛῶ, ſaid the great geometrician, καὶ γὴν κινήσω. Grant Mr. T. his axiom, and his arguments are valid. But we deny the truth of this axiom altogether. It will be found to be merely a ſpecious ſophiſm, calculated to impoſe on the thoughtleſs and unwary. *Indigent* is capable of a *two-fold* ſenſe; it may be applied to the preſence or abſence of any quality. To explain our meaning by a familiar illuſtration; a man and a brute are both indigent of reaſon. The brute is indigent of reaſon as not poſſeſſing it; man is indigent of the ſame as neceſſarily requiring it to be what he is. It no more therefore follows, as Mr. T. would have us ſuppoſe, that the Creator, or the ONE, as he expreſſes it, cannot be the principle or firſt cauſe, becauſe "*as being the moſt ſimple,*

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the moſt excellent, the moſt powerful, and the preſerver of all things, and the good itſelf, it will be indigent of thoſe very things which we predicate of it," (or in plain words *neceſſarily poſſeſſes* them) than it follows that a man cannot be *rational* becauſe endowed with reaſon. Beſides we beg leave to ſuggeſt to Mr. Taylor, that he has involved himſelf in a moſt unfortunate dilemma; a dilemma which any intellects but his own would inſtantly have diſcovered. His ineffable firſt cauſe either is moſt powerful, &c. or it is not. If it is moſt powerful, &c. it is indigent according to Mr. T.'s own principles, and therefore is not ſuperior to the Creator of the univerſe. If it is not moſt powerful, &c. it is indigent in another and much worſe acceptation; it muſt be inferior to that which is moſt powerful, and muſt rank infinitely below the Deity whom we adore. Such is the principle which, according to him, "neither ſophiſtry can ſubvert, nor time impair." A principle that entirely overthrows itſelf; which ſhrinks from the touch of common ſenſe, as vapours vaniſh before the riſing ſun.

After this ſpecimen of Mr. T.'s logic, we were not ſurpriſed to find him talking of ſomething *more* excellent than the *moſt* excellent; *more* powerful than the *moſt* powerful; ſomething *prior* to the *firſt* cauſe of all things; not *ſelf-ſubſiſtant*, but *tranſcending* that mode of ſubſiſtance. (Pref. xxxvii.) We do not wonder to find him maintaining that there are "natures, which, though *produced*, are *ſelf-ſubſiſtant and ſuper-eſſential.*" (P. xxix.) Nor did it create aſtoniſhment when we diſcovered him aſſerting that "*the human ſoul, as far as it is rational,* PRODUCES ITSELF!!" In fact we were only amazed that any man, not abſolutely inſane, could pen ſuch nonſenſe as the whole work abounds with, and that a nobleman of diſtinguiſhed rank would defray the expences incurred by publiſhing it.

Were we to proſecute the ſubject further, were we to examine Mr. T.'s notions as to the origin of demons, ideas, providence, fate, &c. we ſhould exceed all reaſonable limits, and excite diſguſt in our readers. We ſtop, therefore, merely to notice the curious argument which he advances in ſupport of the eternity of the univerſe.

"It muſt have been produced," he ſays, "by nature, art, or power. It could not have been by art, becauſe in that caſe it could not *ſimply be*, but would be in ſome particular manner. But it could not be by nature, becauſe that which makes by nature imparts ſomething of itſelf to that, which it produces: and the Maker of the univerſe being incorporeal, had he produced it by nature, it would have been incorporeal alſo. It remains

that the univerſe was produced by *power alone*. But every thing produced by power ſubſiſts together with the cauſe containing this power; and hence productions of this kind cannot be deſtroyed, unleſs the producing cauſe is deprived of power."

Admirable indeed! Mr. T. ſeems to have yet to learn that 'a non conceſſis nulla fit concluſio?' For any thing he has ſhown to the contrary, the univerſe might have been made by *art*, ſince we ſhall not readily admit that it does not ſubſiſt after ſome particular manner. But conceding, as we moſt willingly do, that the univerſe was produced by *power*, we ſhall not allow that this power was neceſſarily exerted on any definite object from the period of its exiſtence. We ſhall not grant that the power which could, from the beginning, have formed the univerſe, muſt, by any law of its nature, abſolutely have done ſo, as the ſun muſt produce light or water moiſture. We ſhall contend that the power manifeſted in creating the world, was that of an agent perfectly free; of an agent who could exert it or not exert it, as was moſt agreeable to his good pleaſure.

Leaving, therefore, Mr. T. to exult as being the only man (ſuch is his *modeſty*) who, during the ſpace of 1000 years, has been able "to burſt through the cloud of darkneſs, which has enveloped the human race," and who "has been able to view, with an eye of philoſophy and truth, ſubjects of the laſt importance to the world," we will take the liberty of ſuggeſting, that abuſe is not the beſt inſtrument of converſion: that he might have ſpared the epithet "*mitred ſophiſt*," which he applies to Warburton: and that it could not have been leſs than a common ſhare of ſelf-ſufficiency, which prompted him to ſay that a more than ordinary portion of LEAD muſt have been added to the intellects of the author of the Novum Organon. We venture to predict, without pretending to extraordinary ſagacity, that the *ſophiſtry* of the one will be read, and the *leaden intellects* of the other will be admired, when Mr. T. and his *ſagacious* writings ſhall have been long buried in oblivion. But whence this rage againſt the immortal Bacon? Becauſe he promoted the intereſts of philoſophy, by reducing it to the teſt of experiment: becauſe he brought to the touch-ſtone of truth, what before was hypotheſis and jargon. So little does Mr. T. ſeem to know of the ſubject, that he is apparently ignorant of a fact with which every tyro is acquainted. He has not learned, we preſume, that to ſome branches of ſcience, rules drawn from abſtract reaſoning, are totally inapplicable. Yet had he condeſcended to look into the doc-

trine of Projectiles, he would have diſcovered that experiments are abſolutely requiſite to correct the concluſions, which have been mathematically obtained. Had he been acquainted with the firſt rudiments of optics, he would have ſeen that the very principles, on which that ſcience is eſtabliſhed, depend on experiment, and experiment alone. Mr. T. would have added to his credit, by checking his propenſity to abuſe;

Ἐπὶ τόγε λοιδορῆσαι
Θιὸς ἐχθρὰ σοφία· καὶ
Τὸ καυχᾶσθαι παρὰ καιρὸν
Μανίαισιν ὑποκρίνει. *Pind. Ol. IX.* 56—9.

But let us turn to the tranſlation. Verſions may be conſidered as to their elegance or their fidelity: and to ſecure the approbation of the critical reader, a due portion of each is indiſpenſably neceſſary. We wiſh not to ſee the manly writings of the ancients debaſed by a tawdry and bombaſtic tranſlation; nor, on the other hand, can we tamely ſuffer their diſtinguiſhed beauties to be diſgraced and diſguiſed by vulgar phraſeology. We would not deck Homer in the trappings of a modern beau, neither would we turn him naked into the ſtreets. Mr. T., if we underſtand him aright, coincides with us in opinion.

"Had I been anxious to gratify falſe taſte, I ſhould doubtleſs have attended leſs to the preciſe meaning of the original; have omitted almoſt all connecting particles; have divided long periods into a number of ſhort ones; and branched out the ſtrong and deep river of Plato's language, into ſmooth, gliding, ſhallow, and feeble ſtreams. But as the preſent work was compoſed, with the hope indeed of benefiting all, but with an eye ſolely to the criticiſms of men of elevated ſouls, *I have endeavoured not to loſe a word of the original; and yet have attempted to give the tranſlation as much elegance as ſuch verbal accuracy can be ſuppoſed capable of admitting. I have alſo endeavoured to preſerve the manner, as well as matter, of my author; being fully perſuaded that no tranſlation deſerves applauſe, in which both are not as much as poſſible preſerved.*" Pref. p. cix.

By theſe rules then let us, and let our readers, decide on the merits of the tranſlation before us. Let us enquire whether it has preſerved the *manner* as well as *matter* of the original; whether it has ſucceeded in its profeſſed object, that of not loſing a word of its great prototype. How far the *manner* of Plato is kept by Mr. Taylor, any competent judge may determine from the following ſpecimen. It is

taken from the beginning of the firſt book of the Republic, and in the original is a paſſage of ſingular beauty, whether we regard the ſentiments or the compoſition.

"I would gladly learn from you," (ſays Socrates) "as you are now arrived at that time of life which the poets call the threſhold of old age, what your opinion of it is; whether you conſider it to be a grievous part of life, or what you announce it to be? And I will tell you, Socrates, ſaid he, what is really my opinion; for we frequently meet in one place ſeveral of us, who are of the ſame age, obſerving the old proverb. Moſt of us, therefore, when aſſembled, lament their ſtate, when they feel a want of the pleaſures of youth, and call to remembrance the delights of love, of drinking, and feaſting, and ſome other akin to theſe; and they expreſs indignation as if they were bereaved of ſome mighty things. In thoſe days, they ſay, they lived well, but now they do not live at all; ſome of them too bemoan the contempt which old age meets with from their acquaintance; and on that account alſo, they lament old age, which to them is the cauſe of ſo many ills. But theſe men, Socrates, ſeem not to me to blame the real cauſe; for if this were the cauſe, I ſhould likewiſe have ſuffered the ſame things on account of old age; and all others, even as many as have arrived at theſe years: whereas I have met with ſeveral who are not thus affected, and particularly was once with Sophocles the poet, when he was aſked by ſome one, How, ſaid he, Sophocles, are you affected towards the pleaſures of love? Softly, friend, replied he; moſt gladly indeed have I eſcaped from theſe pleaſures, as from ſome furious and ſavage maſter. He ſeemed to me to ſpeak well at that time, and no leſs ſo now; for certainly there is in old age abundance of peace and freedom from ſuch things: for when the appetites ceaſe to be vehement, and are become eaſy, what Sophocles ſaid certainly happens; we are delivered from many, and thoſe too inſane maſters. But with relation to theſe things, and thoſe too reſpecting our acquaintance, there is one and the ſame cauſe: which is not old age, Socrates, but manners: for if indeed they are diſcreet and moderate, even old age is but moderately burthenſome: if not, both old age, Socrates, and youth are *grievous to ſuch*. Being delighted to hear him ſay theſe things, and wiſhing him to diſcourſe farther, I urged him, and ſaid, I think, Cephalus, the multitude will not agree with you in thoſe things, but will imagine you bear old age eaſily, not from manners, but from poſſeſſing much wealth; for the rich, ſay they, have many conſolations. You ſay true, replied he; and there is ſomething in what they ſay, but not ſo much as they imagine. But the ſaying of Themiſtocles was juſt, who, when the Seriphian reviled him, and ſaid that he was honoured not on his own account, but on that of his country, replied, that neither would himſelf have been renowned had he been a Seriphian,

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nor would he had he been an Athenian. The ſame ſaying is juſtly applicable to thoſe who are not rich, and bear old age with uneaſineſs; that neither would the worthy man, were he poor, bear old age quite eaſily; nor would he who is unworthy, though enriched, ever be agreeable to himſelf." Vol. I. p. 106.

Who beneath the diſguiſe of this harſh and uncouth language can trace that author's characteriſtic features, of whom an eminent critic of antiquity has pronounced that χεύματί τινι ἀψοφητὶ ῥέων ἁδὲν ἧττον μεγαθύνεται *; whom he calls in another place, Ὁμηρικώταλον; whom he declares, in a third place, εἰς ποιητικὰς ὕλας πολλαχῆ συνεμβῆναι τὴ φράσεις †? Where is the placid grandeur, where is the Homeric ſtyle, where is the poetic manner of the illuſtrious philoſopher? In vain ſhall we ſeek for them in the pages of this publication, as this extract has ſhown, and as the following will confirm.

" *Crito.* O bleſſed Socrates, be *now* perſuaded by me, and ſave yourſelf. For if you die, not one calamity only will befall me; but excluſively of being deprived of you, an aſſociate ſo neceſſary as *I have* not found any other to be, thoſe who do not well know me, and you, will think that I might have ſaved you, if I had been willing to ſpend my money, but that I neglected to do ſo. Though what can be more baſe than ſuch an opinion, by which I ſhould appear to value riches more than my friends? for the multitude will not be perſuaded that you were unwilling to depart hence, though we endeavoured to effect your eſcape.

" *Soc.* But why, O bleſſed Crito, ſhould we ſo much reſpect the opinion of the multitude? For the moſt worthy men, whoſe opinion ought rather to be regarded, will think theſe things to have been ſo tranſacted as they were.

" *Crito.* Nevertheleſs you ſee, Socrates, that it is neceſſary to pay attention to the opinion of the multitude. For the preſent circumſtance now evinces that the multitude can effect not the ſmalleſt of evils, but nearly the greateſt, if any one is calumniated by them.

" *Soc.* I wiſh, O Crito, that the multitude could effect the greateſt evils; that they might alſo accompliſh the greateſt good. For then it would be well; but now they can do nei-

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* Long. de ſub. § 13.

† Quinctilian in the ſame ſpirit obſerves, " Philoſophorum quis dubitet Platonem eſſe præcipuum, ſive acumine differendi, ſive eloquendi facultate divinâ quâdam & Homericâ? De Or. L. 10. C. 1.

ther of theſe. For they can neither make a man wiſe nor deſtitute of wiſdom; but they do whatever caſually takes place.

"*Crito.* Let theſe things be ſo. But anſwer me, Socrates, whether your concern for me and the reſt of your aſſociates prevents you from eſcaping hence, leſt we ſhould be moleſted by calumniators, as having fraudulently taken you from hence, and be forced to loſe all our property, or a great ſum of money, or to ſuffer ſomething elſe beſides this? For if you fear any ſuch thing, bid farewell to it. *For we ſhall be juſt in ſaving you from this danger, and if it were requiſite, from one greater than this.* But be perſuaded by me, and do not act otherwiſe.

"*Soc.* I pay attention to theſe things, Crito, and alſo to many others.

"*Crito.* Do not, therefore, dread theſe things. For thoſe who have agreed to ſave you, and to take you from hence, demand no great ſum for this purpoſe. And, in the next place, do you not ſee how poor your calumniators are, and on this account *your liberty may be purchaſed* at a ſmall expence? My property too, which I think is ſufficient, is at your ſervice. And if, out of regard to me, you do not think fit to accept my offer, theſe gueſts, here, are readily diſpoſed to pay what may be neceſſary. One alſo among them, Simmias the Theban, *has brought* with him a ſum of money ſufficient for the purpoſe. Cebes, too, and very many others, are ready to do the ſame: ſo that, as I ſaid, neither fearing theſe things ſhould you heſitate to ſave yourſelf, nor ſhould you be troubled (as in court you ſaid you ſhould) from not knowing *how to conduct* yourſelf. For in many other places, wherever you may go, you will be beloved. And if you are diſpoſed to go to Theſſaly, you will there find my gueſts, who will pay you every attention, and will render your abode there ſo ſecure, that no one in Theſſaly will moleſt you. Beſides this, Socrates, neither do you appear to me to attempt a juſt thing, in betraying when you might ſave yourſelf, and in endeavouring to promote *the earneſt wiſh of your enemies, who ſtrive to deſtroy you.* To this I may alſo add, that you appear to me to betray your own children, whom it is incumbent on you to maintain and educate; and as far as pertains to you, leave them to the guidance of chance; though it is likely that ſuch things will happen to them, as orphans are wont to experience. However, either it is not proper to beget children, or it is requiſite to labour in rearing and inſtructing them when begotten. But you appear to me to have choſen the more indolent mode of conduct, though it is proper that you ſhould chooſe ſuch things as a good and brave man would adopt, eſpecially as you profeſs to have made virtue the object of your attention through the whole of life. I am therefore aſhamed both for you, and *thoſe familiars, who are our aſſociates as well as yours,* leſt the whole affair concerning you ſhould appear to have been accompliſhed through a certain cowardice, *and will be*

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conſidered as ſo many ridiculous circumſtances, which might have been avoided, if we had exerted ourſelves even in a trifling degree. See, therefore, O Socrates, whether theſe things, beſides being evil, will not alſo be diſgraceful both to you and to us. Adviſe then with yourſelf quickly, *though indeed there is no time for conſultation, for on the following night all this muſt be done.* But if we delay it will be impoſſible to effect your eſcape. By all means, therefore, be perſuaded by me, Socrates, and do not in any reſpect otherwiſe.

" *Soc.* My dear Crito, your alacrity is very commendable, if it is attended with a certain rectitude; but if not, by how much the greater it is, by ſo much it is the more blameable. It is *neceſſary to conſider* whether theſe things ought to be done or not. For I am a man of that kind, not only now, but always, *who acts in obedience to that reaſon*, which appears to me, on mature deliberation, to be beſt. And the reaſons which I have formerly adopted, I am not now able to reject in my preſent fortune, but they nearly appear to me to be ſimilar; and I venerate and honour the ſame principles as formerly; ſo that unleſs we have any thing better to advance at preſent than theſe, be well aſſured that I ſhall not comply with your requeſt, not though the multitude ſhould endeavour to terrify us like children, by threatening more bonds, and deaths, and *ablations* of property." Vol. iv. p. 231.

We will now direct our attention to the fidelity with which the tranſlator has executed his taſk: we will enquire whether he has, or has not, loſt a word of the original. An examination of the paſſage which we have this moment quoted will give us ſome data on which to form our judgment, furniſhing, as it does, ſeveral inſtances of omiſſion and miſtake.

'*Be now perſuaded by me.*' The original is much more expreſſive. Ἀλλ' ἔτι νῦν. 'But even now be perſuaded by me,' i.e. even at this late period.

'As I *have* not found any to be.' Plato ſays, 'but independently of loſing in you a friend, ſuch as I *ſhall never more find.*' χωρὶς μὲν σοῦ ἐσηρῆσθαι τοιοῦδε ἐπιτηδείου οἷον μήποτε εὑρήσω'. Mr. T. is indeed extremely happy in confounding modes and tenſes: we have in the Charmides, p. 262. '*Should* we not ſpeak in this manner,' for *did* we not, ἐλέγομεν; and again, 'You *have* uſed violence,' for, you *will* employ violence, βίᾳσῃ. ib. 268. 'I *will* endeavour to imitate,' for, I *endeavoured* to imitate, ἐπεχείρων μιμεῖσθαι. Euthyd. 344. The ſame kind of error occurs in an hundred other places.

" *For we ſhall be juſt in ſaving you from this danger, and if it were requiſite, from one greater than this.*" A notable piece of information truly, that if a man would be juſt in ſaving

ſaving another from a ducking, he would be juſt in reſcuing him from drowning! The abſurdity, however, is Mr. T.'s own, who has evinced by his tranſlation of this paſſage, among others, his utter ignorance of the Greek idiom. The words of Plato are, ἡμεῖς γάρ, πᾳ δίκαιοι ἐσμὲν σώσαντές σε, κινδυνεύειν τοῦτον τὸν κίνδυνον ἐαν δέῃ, καὶ ἔτι τοῦδε μείζω: that is, "For juſtice demands that we ſhould encounter this danger for your preſervation, and if it were neceſſary, even a greater than this." Even a mere tyro knows that δίκαιοι ἐσμὲν is in this place equivalent to δίκαιον ἐστὶ: and that, had the author meant, what Mr. T. repreſents him as meaning, he would have written δίκαιοι γάρ πᾳ ἐσμὲν σ. σ. ἀπὸ τοῦδε τοῦ κινδύνου, καὶ ἐαν δέῃ ἔτι τοῦδε μείζονος.

'*Your liberty may be bought at a ſmall expence.*' This differs without neceſſity from the Greek, which has, ἔπειτα οὐχ ὁρᾷς τουτὶ τὸ συκοφάντας, ὡς εὐτελεῖς, καὶ οὐδὲν ἄν δέοι ἐπ' αὐτοῖς πολλοῦ ἀργυρίου; i. e. 'Do you not obſerve how poor your accuſers are, and that no great ſum would be required to bribe them?'

'One—*has brought* with him.' Literally, 'has *even* brought with him.' Εἷς δὲ καὶ κεκόμικεν.

'*How to conduct yourſelf.*' We queſtion whether to a mere Engliſh reader this would convey Plato's meaning, we ſhould prefer, 'what to do with yourſelf.' ὅ, τι χρῷ σεαυτῷ.

'*The earneſt wiſh of your enemies who ſtrive to deſtroy you.*' This is a feeble and incorrect repreſentation of ἅπερ ἄν καὶ οἱ ἐχθροί σου σπεύσαιέν τε, καὶ ἔσπευσαν, σὲ διαφθεῖραι βουλόμενοι: *i. e.* you are eagerly promoting thoſe ſchemes againſt yourſelf, which your very enemies, who wiſh to deſtroy you, both would, and have been ſtudious of accompliſhing.

'*Who are our aſſociates as well as yours.*' Mr. T. has been educated in a ſchool ſo peculiar to himſelf, that it would be uſeleſs to aſk where he learned that ἡμῶν was equivalent to ἡμέτερων? Plato's words are, καὶ ὑπὲρ σοῦ, καὶ ὑπὲρ ἡμῶν τῶν σῶν ἐπιτηδειῶν: i. e. 'both on your own account, and on the account of us your friends.' He muſt be admirably qualified to tranſlate an abſtruſe claſſic, who could ſo groſsly miſtake one of the eaſieſt of phraſes, for miſunderſtanding which a ſchool boy would have been puniſhed.

"*Leſt the whole affair concerning you ſhould appear to have been accompliſhed through a certain cowardice, and will be conſidered as ſo many ridiculous circumſtances, which might have been avoided, if we had exerted ourſelves in a trifling degree.*" Here we meet with the groſſeſt omiſſions and moſt evident miſtakes. Here we have 'confirmation ſtrong' that Mr. T. deviates

deviates from his own canon, not from overſight, not from negligence, but knowingly and willingly: that he takes moſt unpardonable liberties with his author, and fairly cuts off paſſages which he does not underſtand. The beſt proof of this charge will be found in Plato's words: *αἰσχύνομαι,—μὴ δόξῃ ἅπαν πρᾶγμα τὸ περὶ σὲ ἀνανδρίᾳ τινὶ τῇ ἡμετέρᾳ πεπράχθαι· καὶ ἡ εἴσοδος* * *εἰς τὸ δικαστήριον, ὡς εἰσῆλθες, ἐξὸν μὴ εἰσελθεῖν, καὶ αὖλος ὁ ἀγὼν τῆς δίκης ὡς ἐγένετο. Καὶ τὸ τελευταῖον δὴ τοῦτο, ὥσπερ καλάγελως τῆς πράξεως, κακίᾳ τινὶ καὶ ἀνανδρίᾳ τῇ ἡμετέρᾳ διαπεφευγέναι ἡμᾶς δοκῇ†, οἵτινές σε δὴ διεσώσαμεν, οὐδὲ σὺ ἀμελὲς, οἷόν τε ὂν καὶ δυνατὸν, εἴτι καὶ σμικρὸν ἡμῶν ὄφελος ἦν.* It is obſervable in Mr. T.'s tranſlation of this ſentence, that the paragraph commencing with *ἡ εἴσοδος*, and terminating with *ἐγένετο*, is entirely paſſed over; that *τὸ τελευταῖον δὴ τοῦτο* has ſhared the ſame fate: that from *καλάγελως τῆς πράξεως* is a maſs of error and miſrepreſentation. Let the following tranſlation be compared with that of the *accurate* Mr. T.

"I am aſhamed, both on your own account and that of us your friends, leſt the whole of this buſineſs reſpecting you ſhould appear to have been effected through our want of ſpirit. I am aſhamed leſt your being brought to a trial when you might have avoided it, and the very manner in which that trial was conducted, and this laſt, as it were, ridiculous ſcene of the drama ſhould appear to have happened from a degree of baſeneſs and want of ſpirit in us, who did not conſult your ſafety (as you alſo was inattentive to your own) when it was poſſible to have ſecured it, would we have exerted ourſelves even in a ſlight degree."

"*Though indeed there is no time for conſultation, for on the following night all this muſt be done.*" Be it remembered that we are examining a tranſlation which profeſſes not to loſe a *word* of the original. Now we venture to aſſert that this paſſage, among a thouſand others, refutes that proud and boaſtful claim. The Greek runs thus: *μᾶλλον δὲ οὐδὲ βουλεύεσθαι ἔτι ὥρα, ἀλλὰ βεβουλεύσθαι· μία δὲ βουλή· τῆς γὰρ ἐπιούσης νυκτὸς πάντα ταῦτα δεῖ πεπράχθαι.* i. e. 'or more properly ſpeaking, there is no longer time for deliberation, our determination (there can be but one) ſhould have been already formed, ſince all theſe meaſures muſt be executed this very night.'

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* Vulg. *η. ε. τῆς δίκης*, but theſe words we deem, with Foſter, to be a mere interpolation. *Rev.*

† Vulg. *δοκεῖν*, the correction is from Mudge. *Rev.*

" For I am a man—*who acts only in obedience to that reaſon, which appears to me to be beſt.*" Mr. T. clearly does not underſtand his author, who ſays, ὡς ἐγὼ—τοιοῦτος, οἷος τῶν ἐμῶν μηδενὶ ἄλλῳ πείθεσθαι ἢ τῷ λόγῳ, ὃς ἂν μοι λογιζομένῳ βέλτιστος φαίνηται: i. e. " I am a man who ſuffers himſelf to be perſuaded by *no other friend* than that reaſon," &c.

We have thus minutely examined an extract of no great length, and have diſcovered no leſs than twelve inſtances in which Mr. T. has departed unneceſſarily from the words of the original, or has been ignorant of its import. To proſecute our further enquiries with ſo much nicety and care, would be to ourſelves fatiguing, to our readers diſguſting. We ſhall, therefore, content ourſelves with remarking, that on diligent inveſtigation we have found few pages in which ſome error does not appear; and we ſhall bring a few additional proofs from other parts of theſe volumes. Let us take the Apology of Socrates. It will be found in vol. iv. p. 199.

P. 200. '*Powerful in perſuading*,' δεινὸς means in this place formidable. Plato's expreſſions are, ὃς ἐγὼ μᾶλλον φοβοῦμαι ἢ τοὺς ἀμφὶ Ἄνυτον, καίπερ ὄντας καὶ τοῦτους δεινούς.

P. 200. " And they accuſed me *quietly* no one ſpeaking in my behalf"—ἐρήμην καταηγοροῦντες are the original words. Now every man, that has any juſt pretenſions to Grecian literature, muſt know that ἐρήμη (δίκη being underſtood) is applied to a trial at which one of the parties does not appear. Socrates therefore clearly means to ſay, that he was accuſed by his enemies behind his back.

P. 201. " *I wiſh therefore that this my defence may effect ſomething better for you and me, and that may contribute to ſome more important end.*" We cannot forbear to aſk, better than what, and than what more important? Let us hear Plato. Βουλοίμην μὲν οὖν ἂν τοῦτο οὕτω γένεσθαι (that is ὑμῶν ἐξελέσθαι τὴν διαβολήν) εἴ τι ἄμεινον ὑμῖν τε ἐμοί, τε πλέον τί με ποιῆσαι ἀπολογούμενον. p. 62. Ed. Foſt. i. e. 'I could wiſh this to be effected, if it will be productive of any good conſequences to you and me, and I could wiſh to do even more than this, by my defence.'

P. 206. '*I have no leiſure worth mentioning either for public or private tranſactions.*' The original ſays οὔτε τι τῶν τῆς πόλεως πρᾶξαί μοι σχολὴ γέγονεν ἄξιον λόγου, οὔτε τῶν οἰκείων. 'I have had no leiſure to engage in any buſineſs worth noticing, either of a public or a private nature.' The ſenſe which Mr. T. has given would require γίγνεται the preſent, and ἀξία the feminine.

Ibid.

Ibid. '*That they clearly pretend to be knowing, but know nothing.*' The meaning of the author would have been better expreſſed by, 'that they are diſcovered to be pretenders to knowledge, but to know nothing.' ὅτι καλλίδηλοι γίγνονται προσποιούμενοι μὲν εἰδέναι, εἰδότες δὲ οὐδέν. Vid. p. 75.

207. '*Let us take the oath of theſe men for calumny.*' Such is Mr. T.'s tranſlation of αὖθις γὰρ δὴ—λάβωμεν αὖ τὴν τῶν ἀνωμοσίαν·!! Had he been even ſlightly acquainted with the judicial cuſtoms of the Athenians, he could not have been at a loſs to know that ἀνωμοσίαν meant an accuſation given upon oath. The ſcholiaſt on Ariſtoph. Veſp. 1036 rightly explains it to be γραφὴ καλὰ τὸν ἔνορκον περὶ ὧν ἠδικῆσθαί φησι. The paſſage, therefore, ſhould have been rendered thus: 'Let us again aſſume the accuſation which theſe men have given in upon oath."

208. '*In good or bad polities.*' Plato ſays, 'among good or bad *citizens.*' πολίταις not πολιτείαις is the original word. We have remarked ſeveral paſſages in which the one is confounded with the other, either from careleſſneſs or ignorance in Mr. T.

210. '*And do you, O Melitus, anſwer me, and as I ſaid at firſt, be mindful not to diſturb me if I diſcourſe after my uſual manner.*' Upon reading this paſſage, any man would conceive that the whole of it was addreſſed to Melitus, whereas the latter part is directed to the Athenians. Σὺ δὲ ἡμῖν ἀπόκριναι ὦ Μέλιτε· ὑμεῖς δὲ (ὅπερ καὶ ἀρχὰς ὑμᾶς παρῃτησάμην) μεμνῆσθέ μοι μὴ θορυβεῖν, &c. that is 'Do you, Melitus, anſwer. But as I requeſted at the commencement of my defence, do not ye be clamorous, ſhould I,' &c. See p. 84. Ed. Foſt.

215. '*But I will preſent you with mighty proofs of theſe things; not words, which you honour, but deeds.*' So then according to the *accurate* Mr. T. 'the Athenians preferred *vague aſſertions* to *poſitive proofs.*' Quite the reverſe. Μεγάλα δ' ἔγωγε ὑμῖν τεκμήρια παρέξομαι τούτων, οὐ λόγους, ἀλλ', ὃ ὑμεῖς τιμᾶτε, ἔργα. 'But I will give you ſtrong proofs of this; not mere aſſertions, but what you eſteem, facts. A few lines afterwards he omits a whole paragraph, viz. ἐρῶ δὲ ὑμῖν φορτικὰ μὲν ἴσως δικανικά, ἀληθῆ δέ. p. 97.

216. "The 30 ſent for me and 4 others to the Pholus, and ordered us to bring Leon the Salaminian from Salamis in order to be put to death: *for by theſe orders they meant to involve many others in guilt.*" How, it may be aſked, could orders, with the execution of which 5 only were concerned, involve a multitude in guilt? Plato's pages are free from ſuch

ſuch an abſurdity. He ſays, οἷα δὲ καὶ ἄλλοις ἐκεῖνοι πολλοῖς πολλὰ προσέτατ̃ον, βουλομένοι ὡς πλείσους ἀναπλῆσαι αἰτιῶν· i. e. 'And a variety of ſimilar injunctions they laid upon many others from a wiſh to involve as many as poſſible in guilt.' P. 98.

217. 'Of the ſame age and *city*,'—'that I am,' δημόσης ſignifies of the ſame tribe.

Ibid. '*There are alſo many others, whoſe brothers are in this aſſembly.*' ἐν ταὐτῃ τῇ διατριβῇ γεγόνασι. Plato means by theſe words, "who have been my companions.' διατριβὴ never ſignifies an aſſembly of the people, nor can γέγονασι allude to time preſent.

219. '*Neither does it appear juſt for a judge to be entreated or acquit any one in conſequence of being ſupplicated, but* HE *ought, in my opinion, to teach and to perſuade.*' Who ought to teach and perſuade? according to Mr. T.'s tranſlation, the judge: but, according to Plato, the accuſed. οὐδὲ δεόμενον ἀποφεύγειν, ἀλλὰ διδάσκειν καὶ πείθειν·

Ibid. '*Hence it is neither fit that we ſhould accuſtom, nor that you ſhould be accuſtomed to* SWEAR.' What! did not the judges take an oath to judge according to law? Yes. His original might have taught Mr. T. this, ſince it declared not five lines before that ὁ δικαςὴς—ὀμώμοκεν ὃ χαριεῖσθαι οἷς ἂν δοκῇ αὐτῷ, ἀλλὰ δικάσειν κατὰ τὺς νόμυς. (p. 105.) The word which this learned gentleman tranſlates '*to ſwear*' means to violate or break an oath, or to be perjured; ἐπιορκεῖν.

221. '*I am determined not to injure any man willingly, though I ſhall not perſuade you of this, becauſe the time in which we can converſe with each other is ſhort.*'—We have before had occaſion to remark, that Mr. T. is wholly inattentive to tenſes, and this paſſage compels us to repeat our obſervation. He here refers to the future what belongs to the preſent, to the preſent what belongs to the paſt. Socrates ſays, 'though I *cannot perſuade* you of this,' (ἀλλὰ ὑμᾶς τοῦτο μὲ πείθω) 'becauſe we *have converſed* together but a ſhort time.' (ὀλίγον γὰρ χρόνον ἀλλήλοις διελέγμεθα.)

224. '*And will be more indignant againſt you.*' καὶ ὑμεῖς μᾶλλον ἀγανακτήσετε. A curious inſtance this of Mr. T.'s fidelity. Upon reading the Greek he ran, we ſuppoſe, for his lexicon, as a ſchool boy would do, and found out the Engliſh for theſe words; only miſtaking one caſe and perſon for another, ſuppoſing ὑμεῖς, which is the nominative, to be governed of ἀγανάκτησε, and confounding ἀγανακτήσετε with ἀγανακτήσουσι. Plato's words mean, 'and you will be more indignant.'

226.

226. 'This much, however, I requeſt of them that they will puniſh my ſons when they grow up, if they occaſion the ſame moleſtation that I have.' The moleſtation which Socrates gave to the Athenians, conſiſted in his reproof of their vices; and it muſt ſeem unworthy of the wiſdom of that great man to adviſe them to inflict puniſhment on his ſons, ſhould they be found to imitate his laudable example. Mr. T. has followed the reading of the common editions (λυπῆνλας). But the true reading is undoubtedly λυπῆνλες, which Muretus propoſed, and a MS. fragment in the Bodleian, as Foſter aſſures us, confirms. This will afford the following excellent ſentiment: "Thus much I requeſt of them; ſhould my ſons when they grow up appear to be more anxious for wealth, or any other thing, than they are for virtue, that they will puniſh them with the ſame painful reproofs with which I have harraſſed you*."

We ſhall make no farther comment on the manifold blunders with which this work in every part abounds, nor ſhall we make any obſervation on the *elegant* expreſſions which Mr. T. has introduced into his vocabulary; ſuch as *doxatic*, *demiurgus*, *dianoetic*, &c. But it may be aſked of what value are the copious notes, of which he makes ſuch a pompous boaſt. Gentle reader judge from the following ſpecimen.

"Heaven, which is here characteriſed by ſights, is the heaven which Plato ſo much celebrates in the Phædrus, and compoſes that order of Gods, which is called by the Chaldeans oracles νοητος και νοερος, i. e. *intelligible, and at the ſame time intellectual.* This will be evident from conſidering that Plato, in what follows, admits with Heſiod, that there are gods ſuperior to Heaven, ſuch as Night, Chaos, &c. But as ſight correſponds to intelligence, and this is the ſame with that which is both intelligible and intellectual; and as Saturn is the ſummit of the intellectual order, it is evident that heaven muſt compoſe the middle order of gods characteriſed by intelligence, and that the order above this muſt be entirely intelligible. In conſequence of this what muſt we think of their ſyſtem, who ſuppoſe Heaven, Jupiter, and Saturn, and indeed all the gods of the ancients, to have been nothing more than dead men deified, notwithſtanding the above etymo-

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* The truth of the emendation is farther confirmed by conſidering, that it was not poſſible that the ſons of Socrates could give the ſame offence to the Athenians by preferring riches to virtue, which the father gave by preferring virtue to riches. *Rev.*

logies,

logies, and the expreſs teſtimony of Plato to the contrary in the Timæus, who repreſents the demiurgus commanding the ſubordinate gods, after he had produced them, to fabricate men and other animals? *For my own part I know not which to admire moſt,* THE IGNORANCE, THE IMPUDENCE, OR THE IMPIETY OF SUCH ASSERTIONS: ALL THAT CAN BE SAID IS, THAT SUCH OPINIONS ARE TRULY BARBARIC, MODERN, AND GALLILÆAN." Vol. v. p. 507.

With this decent and modeſt note, which is well calculated to convey to the reader a juſt idea of the tranſlator's *wiſdom* and *temper*, we cloſe our extracts. Our opinion of the performance we have already pronounced; the juſtice of that opinion we have abundantly confirmed. We ſhall only add, that had the inſcription on the Delphic temple* engaged any portion of his care, it would have exempted us from the painful neceſſity of declaring, that we know not any writer who for malice, ignorance, and folly, can be compared with this tranſlator of Plato.

ART. II. *An Hiſtorical View of the Engliſh Government, &c.*

(Concluded from p. 256.)

WE have accompanied Mr. Millar to that part of his work, in which he propoſes to give a view of our government under the Houſe of Stuart. As James the Firſt, before he ſucceeded to the throne of England, was king of Scotland, and deſcended from a long line of Scottiſh Monarchs, the author naturally and properly begins this part of his inquiry, by taking a review of the government of Scotland. The review is, in many reſpects, curious; but, from the want of an authentic hiſtory of Scotland in the early periods of its exiſtence as a kingdom, we find ourſelves ill-qualified to decide on the truth of the author's theory. That theory is not indeed built upon facts, but upon the ſtate of ſociety as it preſented itſelf to Mr. Millar's mind, when contemplating a number of rude barbarians, occaſionally, though ſeldom, compelled to unite for their mutual defence. It has, therefore, no claim to be received as *incontrovertibly* juſt.

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* Γνῶθι σεαυτὸν.

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That the ariſtocracy in Scotland was more formidable to the crown than in England; and that the feudal inſtitutions continued longer unchanged in the one kingdom than in the other, are indeed facts univerſally known; but it ſeems to be a miſtake, that in the preſent taxes and cuſtoms of Scotland, there are no *veſtiges* of *primeval villanage*; and the evidence produced by the preſent author, that the parliament had a conſtitutional authority to enact laws independent of the Sovereign, is, to ſay the beſt of it, very unſatisfactory. If we have not been miſinformed, it is not long ſince miners and colliers were, in Scotland, *adſcriptitii glebæ*, and therefore exhibited ſtrong veſtiges of primeval villanage; and the account, which the author gives of the *Black Acts*, which he quotes as his *ſole* authority for the ſupreme power of parliament, renders them very ſuſpicious evidence.

"It is remarkable, he ſays, that a great part of the ſtatutes here referred to, are to be found in the *firſt edition only of the collection publiſhed in the reign of Queen Mary*, and from its being printed in the Saxon character, known by the name of the *Black Acts*. In the reign of James the Sixth, when the prerogative had been greatly extended, a deſign was formed of concealing, as far as poſſible, the antient ſtate of the government; for which purpoſe, an attempt was made to ſuppreſs this edition: and another was publiſhed, in which thoſe acts which appeared to demonſtrate the high powers of parliament were carefully omitted. This mutilated collection is copied in the laſt edition of the ſtatutes publiſhed in the reign of Charles the Second, which is now commonly uſed. The copies of the Black Acts, which remain at preſent, are not numerous, and the peculiar knowledge to be derived from that antient compilation, is, in ſome degree, limited to thoſe who are converſant in the legal antiquities of Scotland. *The glaring impoſition upon the public*, thus attempted by the authority and direction of the crown, affords a noted example of the unprincipled meaſures of that reign, and conveys a ſtrong preſumption, that the old conſtitution of Scotland was diametrically oppoſite to the political views entertained by the Sovereign, and to that ſyſtem of regal power, which he was labouring to realize." Vol. III. P. 55.

If this account of the difference between the Black Acts and thoſe which are now commonly uſed, may be depended on, and we have no inclination to call it in queſtion, it is indeed certain that *a glaring impoſition* has been practiſed on the public; but to thoſe unacquainted with the legal antiquities of Scotland, it is far from appearing evident that the impoſition was practiſed by James the Sixth or Charles the Second.

cond. The reign of Mary was the æra of forgery in Scotland, and of ſuch forgery as it is to be hoped was never attempted in any other age or nation. Thoſe who forged *letters* and *marriage-contracts* in the name of their reigning ſovereign, *may* have interpolated (we do not ſay that they actually *did* interpolate) the ſtatutes of the three firſt Jameſes, in order to give ſomething like the appearance of legal authority to the proceedings which they were meditating, or in which they were actually engaged. We know that they pretended to Throgmorton, that their laws authorized them to bring their ſovereign to a judicial trial for her *criminal offences*, and that they were never able to ſhow thoſe laws to the ambaſſador*; and, in itſelf, it is ſurely more probable, that ſuch a cabal of traitors and conſpirators ſhould have altered the language of the ſtatutes, to which this author appeals, than that ſuch a collection ſhould have been clandeſtinely mutilated by any legal government whatever.

We really wiſh that ſome Scotch lawyer, not enſlaved to a ſyſtem, and well acquainted with the hiſtory of his country, would account for this difference between the *Black Acts*, and thoſe which were publiſhed as a ſecond edition of them, in the reign of our James the Firſt. The garbling by authority *acts of parliament*, ſo as to alter the meaning of them, is, if it can be aſcertained, one of the moſt extraordinary facts that have occurred in the hiſtory of the world.

It is worthy of obſervation too, that Robertſon, who had probably the ſame acceſs with this author to the *Black Acts*, has drawn from them no ſuch inference as he has done. That elegant hiſtorian has proved, with the force of demonſtration, that the conſtitutional authority of the Scotiſh ſovereigns, over the deliberations of the eſtates in parliament, was, from the acceſſion of Robert the Firſt till the death of James the Fifth, greater than that of any other feudal ſovereign in Europe; while their actual power, when oppoſed to the ariſtocracy, was very unequal to the purpoſes even of good government. He has likewiſe accounted for thoſe two apparently inconſiſtent facts, not by cobweb theories, but by authentic hiſtory; while he ſhows that the powers of the king, inſtead of being gradually increaſed, as Mr. M. ſuppoſes, were gradually diminiſhed during that period, in conſequence of the alienation of great part of the crown lands, and a ſeries of minorities †.

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* Keith's Hiſtory of Scotland, pp. 421, 422.

† Hiſt. of Scotland, Book I.

" But, ſays the preſent author, the religious reformation, which took place in the reign of Mary, derived its authority from an act of the legiſlature, to which the aſſent of the queen, or of her huſband the king of France, was never obtained, but which does not appear, either at that time or afterwards, to have been conſidered, on that account, as defective."

This account of the Scottiſh reformation is not quite correct. It was, indeed, accompliſhed by a powerful party of barons, aided by the proteſtant preachers, and it had the approbation neither of the eccleſiaſtical eſtates, nor of the queen. Mary, however, from the peculiar circumſtances in which ſhe was placed on her return to Scotland, was never able to overturn it, though ſhe was ſo far from admitting its legality, that ſhe reſtored, without the concurrence of parliament, the conſiſtorial court of the archbiſhop of St. Andrew's; and the defect of the ſtatutes by which the reformation was originally eſtabliſhed, was ſoon afterwards ſo univerſally acknowledged, that it was deemed neceſſary in the ſecond parliament of James the Sixth, held by the regiſter Lenox and Mar, to enact a formal ratification of them *.

Mr. Millar, in his account of the government of Scotland, expatiates on the benefits reſulting from the parochial ſchools, which were firſt eſtabliſhed in the reign of James the Sixth, and which we believe to have been productive of very ſalutary effects; but he betrays an illiberality unworthy of a philoſopher, when he cenſures (P. 89.) the great ſchools and univerſities of England. He labours hard to vindicate his countrymen from the ſhrewdneſs, cunning, and ſelfiſhneſs, which have been often imputed to them; and which " are merely the unfavourable aſpect, he ſays, of that intelligence and ſagacity by which they are diſtinguiſhed above the more *mechanical drudges* in the ſouthern part of the iſland!" Though this language certainly betrays ſomething of that national ſpirit, with which Scotchmen have been often, though he ſays unjuſtly, charged, we ſhould have paſſed it over without notice, had not the maxim from which he infers the intellectual ſuperiority of his countrymen, appeared to us falſe and abſurd.

" In all parts of the world, he ſays, it is obſervable, that the great body of the people, while they remain in a ſtate of rudeneſs and ſimplicity, are diſtinguiſhed by their intelligence, acuteneſs, and ſagacity; and that, in proportion to their advancement

* 2d Parliament James 6th, Cap. 35.

in commerce and manufacture, they become ignorant, narrow-minded, and ſtupid!" P. 91.

From this digreſſion on the government of Scotland, if digreſſion it ſhould be called, the author returns to his main ſubject, the Engliſh government. He ſhows, that the union of the two crowns, as it preſerved the whole iſland in peace, contributed greatly to the advancement of commerce and manufactures. Theſe, of courſe, were productive of general wealth, among what were hitherto conſidered as the lower orders of the community; and that wealth became the parent of luxury and expence, which ſpread in a greater or leſs degree through all ranks, from the king to the peaſant. As Elizabeth had veſted the patrimony of the crown, her ſucceſſor was not able, without parliamentary aid, to conduct the machine of government. That aid he could not receive from the nobles, whoſe opulence was proportionally diminiſhed by the ſame cauſes which had diminiſhed his own, and enriched the merchant and manufacturer. His dependence, therefore, was on the lower houſe of parliament, which was thus taught to feel its own conſequence; to aſſume to itſelf by degrees the right of impoſing taxes; and to grant no aid without bargaining for an increaſe of priviledge. Hitherto the kings of England had ſupported the commons againſt the ariſtocracy of the peers, and for that ſupport the lower houſe had frequently made ſuch returns as were dictated by gratitude; but it now made rapid encroachments on what had, from time immemorial, been conſidered as the conſtitutional prerogatives of the crown, as well as on the feudal authority of the peers.

That authority was indeed at an end. The increaſing luxury and expence of the age rendered it impoſſible for the great landholders to retain a number of military vaſſals; and farms and eſtates which were formerly beſtowed, during pleaſure, for military ſervices, were now let for a certain number of years and for a ſtipulated rent, which rendered the tenants as independent of their landlords as their landlords were of them.

Similar to this had been the progreſs of ſociety and government on the continent of Europe; but as the territories of the continental ſovereigns were open to ſudden inroads from their hoſtile neighbours, it was found neceſſary to entruſt the monarch with the ſole command of a mercenary army, by which he was enabled not only to repel the foes of the nation, but alſo to render his own authority deſpotic over all orders of his ſubjects. Had England and Scotland continued independent kingdoms, ſuch, in all probability, would have been

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the progreſs of government in them. But, as by the union of the crowns, an end was put to the wars which had long been waged between them, and, as by the inſular ſituation of the monarchy, it had nothing very ſudden to dread from a foreign foe, the two houſes of parliament were under no neceſſity of placing a mercenary army at the diſpoſal of the king, who was thus deprived of the power of enſlaving the nation.

The influence, which was thus given to the houſe of commons, was greatly ſtrengthened by the theological diſputes which Elizabeth had repreſſed with a vigorous hand; but which James very fooliſhly encouraged, that he might have an opportunity of making an oſtentatious diſplay of his own erudition. In treating this part of his ſubject, the author pretends to ſhow the natural tendency of the principles maintained in the churches of Rome and England to increaſe the powers of the crown, and of thoſe for which the preſbyterians and independents contended, to enlarge the privileges of the people; but he does not ſeem to have been well acquainted with the principles which characterize any one of theſe ſocieties of Chriſtians, except perhaps the laſt. He had evidently never ſtudied the hiſtory of the church in original records; nor, as it appears to us, the Greek ſcriptures. In the mean time, amidſt all the parade of philoſophy with which he endeavours to veil his ignorance of the Chriſtian ſyſtem, he lets ſlip no opportunity of giving vent to his ſpleen againſt the Church of England.

"Though its features were a little ſoftened, it preſented, he ſays, the ſame aſpect of ſuperſtition with the Church of Rome, the ſame pomp and parade of worſhip, the ſame dignitaries inveſted with juriſdiction and authority, the ſame opulence and ſplendour of the higher clergy, which tended to procure them conſideration and reſpect*, the ſame train of ſubordination in the ranks and orders of churchmen, which united them in one compact body, and enabled them, in promoting their common intereſt, to act with unanimity and vigour.

"The conſtitution of the Church of England had even a ſtronger tendency than that of Rome to render its clergy devoted to the intereſt of the crown. They were more uniformly dependent upon the ſovereign; who, by the annihilation of the papal ſupremacy, became, without a rival, the acknowledged head of the church, and obtained the entire diſpoſal of the higher eccleſiaſtical dignities." P. 138.

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* Can any harm reſult to ſociety from the reſpect paid by the people to the Clergy?

How unjuſt this repreſentation is, may be referred to the deciſion of any man of candour, who has read the articles and liturgy of the Church of England; who recollects her conduct during the grand rebellion, and at the revolution of 1688; and who is tolerably acquainted with the doctrine and worſhip of the Church of Rome, and with her practices as well under ſovereigns whom ſhe deems Catholics, as under thoſe whom ſhe ſtigmatizes with the name of heretics. When the Iriſh Catholics, by maſſacring the Proteſtants, forwarded the meaſures of the Engliſh democrats and independents to overturn the monarchy, and when the diſſenters in England and Scotland united with their "brethren, the Roman Catholics," in preſenting addreſſes of thanks to the infatuated James the Second, for his exerciſe of the diſpenſing power, the Church of England, at both periods, adhered ſteadily to the principles of the conſtitution. At the former, ſhe lent her aid to the ſovereign, againſt a democratical faction, which had taken up arms againſt the crown; and, at the latter, to the parliament againſt an arbitrary tyrant, who was trampling on the laws and liberties of the people. The Church of England may ſay of herſelf, in the words of one of the moſt enlightened ſtateſmen of this age *, "that when the equipoiſe of the veſſel in which ſhe ſails, has been endangered by over-loading it upon one ſide, ſhe has always been deſirous of carrying the weight of her influence to that which might preſerve its equipoiſe;" and it would be fortunate for the conſtitution, if every other ſociety of Chriſtians, and every ſect of philoſophers could, with truth, ſay the ſame thing.

That a writer, who could expreſs himſelf in ſuch terms of a church ſo impartial in her politics, ſhould uniformly take part with the opponents of the crown, will excite no ſurpriſe; but it is ſurely ſurpriſing, that a Scotchman ſhould embrace every opportunity to reprobate the conduct of the two firſt princes of the Houſe of Stuart, and at the ſame time make apologies for the very ſame conduct in the Houſe of Tudor. James the Firſt acted indeed very fooliſhly, when he talked and wrote of the *divine, indefeaſible, hereditary right of kings*; but Mr. Millar is ſurely miſtaken, when he ſays (P. 157.) that "had the crown been tranſmitted upon the principle of inheritance, it never could have devolved upon the Houſe of Stuart." The Houſe of Stuart united in itſelf the rights of every race of kings which

* Burke,

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had ſwayed the ſceptre of England from the union of the Saxon Octarchy; but James, by oſtentatiouſly dwelling on this not very important circumſtance, by continually agitating the queſtion whether "he had not a right to take his ſubjects money without the interpoſition of parliament," and by embracing every opportunity to remind the commons that they derived all their privileges from the conceſſions of his anceſtors, excited a jealouſy, and ſpirit of enquiry, which the ſeverer adminiſtration of Elizabeth had not produced. As ſhe never deigned to eſtabliſh her rights by argument, no man ſeems to have thought of calling them in queſtion. She levied money without the conſent of parliament; diſpenſed with various laws, and impriſoned and otherwiſe puniſhed members of the houſe of commons for introducing bills and expreſſing ſentiments which ſhe did not approve; and James has never been accuſed of greater violations of the conſtitution than theſe. But, ſays this author, ſpeaking of the laſt of theſe exertions of power,

"Though in both caſes the meaſure was arbitrary and violent, the grounds upon which it was adopted, by James and by Elizabeth, were widely different. Elizabeth impriſoned the members of the houſe of commons, becauſe they propoſed to abridge thoſe powers which the crown indiſputably poſſeſſed. If the crown was at liberty to interpoſe a negative upon bills before they had finiſhed their progreſs in either houſe of parliament *(and perhaps in the days of Elizabeth, the contrary had not become an eſtabliſhed rule)* the behaviour of thoſe members who, after the interpoſition of ſuch negative, endeavoured to revive the debate, and to puſh on the buſineſs, *might be conſidered as irregular, and as an invaſion of the prerogative. The ultimate aim of Elizabeth was to prevent innovation, and to maintain the form of government tranſmitted by her anceſtors*, though the meaſures employed for that purpoſe could not be defended. But *the impriſonment of the members by James, was in ſupport of a fixed reſolution to overturn the conſtitution.*" * P. 177.

Frequent and powerful as party-prejudices are, we have ſeldom ſeen them ſo conſpicuous as in this extract. If the crown was at liberty in the days of Elizabeth, to interpoſe a negative upon bills before they had finiſhed their progreſs in either houſe of parliament, how *could* the contrary law become an eſtabliſhed rule at the acceſſion of James, her immediate ſucceſſor? If Elizabeth impriſoned members of the houſe of commons, becauſe they propoſed to abridge thoſe powers which the crown indiſputably poſſeſſed, does it not follow that James, who never ſtretched the prerogative fur-

ther than ſhe, impriſoned members for the very ſame offence? If the aim of Elizabeth was to prevent innovation, and to maintain the form of government tranſmitted by her anceſtors, what right have we to ſuppoſe that James had any other aim?

But the impriſonment of the members by James, ſays the author, was in ſupport of a fixed reſolution to overturn the conſtitution: but what evidence has been brought that ſuch a reſolution was formed by James, which is not equally good evidence that it had been formed by Elizabeth? He indeed reaſoned with his ſubjects, and, by arguments often very feeble, endeavoured to convince them that he was acting on the principles of the conſtitution; while Elizabeth, without deigning to reaſon, acted as he did, though with ten times more vigour.

Let no man imagine that we are pleading the cauſe of James the Firſt. With a conſiderable ſhare of knowledge and many private virtues, he was a pedantic trifler, and much better qualified, as the preſent author obſerves, to fill the chair of a pedagogue than the throne of a monarch; but let juſtice be done to him, as well as to his predeceſſor. If Elizabeth was a patriotic queen, James was neither a tyrannical nor an arbitrary king; and his love of peace, from whatever motives it ſprang, contributed to the proſperity of England. His greateſt foibles certainly were his unſteadineſs, his capricious attachment to favourites, and his delight in political and theological diſcuſſion, which, if they did not ſow the ſeeds, undoubtedly promoted the growth of thoſe democratical principles, which ſpread rapidly through the nation, and overwhelmed his more virtuous and more accompliſhed ſon.

To the unfortunate Charles, indeed, the hiſtorical reviewer allows no virtues, and but few accompliſhments. He thinks that the oppoſition made to him by the commons immediately on his acceſſion, proceeded from the little confidence which they could have in his power; and he attributes what he conſiders as their well-founded ſuſpicions, to his vouching for the truth of the fictitious narrative impoſed on parliament by the Duke of Buckingham, reſpecting the treatment of the prince in Spain. Hume, however, has proved*, that the prince was himſelf deceived by that unworthy favourite; and if his proofs be valid, as to us

* See the note M. at the end of the 6th vol. of his Hiſt. of England.

they appear to be, it is evident that the commons, as ſoon as they became acquainted with the part which Buckingham had acted, muſt have been aware that the prince had been deceived, and that he implicitly believed what he had told to the committee of parliament. We cannot, therefore, agree with Mr. Millar, that

"In theſe circumſtances, it is not ſurpriſing that, upon the firſt meeting of parliament in the reign of Charles, that aſſembly, though ſtrongly urged to ſupport a war undertaken by its own recommendation, ſhould teſtify no great zeal in proſecuting the views of the monarch." P. 185.

In theſe, or in any circumſtances, it muſt appear very ſurpriſing to every man but a decided republican, that parliament ſhould urge into a war their young ſovereign, who, as ſuch, had not yet offended them, and at the ſame time, withhold thoſe ſupplies, without which they muſt have been aware that the war could not be carried on. The character and conduct of Charles the Firſt have furniſhed matter for acrimonious controverſy for upwards of a hundred years. At the Reſtoration of his ſon, he was conſidered as a martyr to the conſtitution; and as long as the family of Stuart, in the direct line, continued on the throne, it was cuſtomary to paint his character as without a blemiſh. In ſome courtly ſermons, preached during that period, compariſons are drawn between him and the author of our holy religion, to which it is impoſſible to give any other appellation than that of blaſphemy; but at the Revolution, and ſtill more at the acceſſion of the houſe of Hanover, the tide of faſhion turned.

As if the Revolution of 1688 had been equally unprovoked, and conducted on the ſame principles with the grand rebellion, men of letters thought that they could not pay their court more ſucceſsfully to the reigning family than by calumniating the whole houſe of Stuart; and that the ſlight change in the order of the regal ſucceſſion which had been introduced by the act of ſettlement, could not be ſo effectually vindicated as by vindicating the atrocious murder of Charles. Hence theoretical politicians ſpeculating on the natural equality of men, and on the imaginary original contract, were at pains to repreſent the people as the ſource of all authority; and the king not as the firſt magiſtrate, but as the *ſervant* of the public, liable, by the eternal laws of juſtice, to be called to account for his conduct and puniſhed like other ſervants, when he ſhould tranſgreſs the limits of the power with which he was entruſted. If theſe men did not directly blaſpheme God, they deviated further from the principles

ciples of ſound policy than even the court-chaplains of the ſecond Charles, and of Anne; and opened a door for principles, which, as they tend to perpetual ſedition and inceſſant revolutions, diſturb the peace of ſociety, and which, paſſing over to the Continent, have produced their genuine effects in France.

When the Houſe of Hanover became ſufficiently eſtabliſhed on the Britiſh throne, no encouragement was given to ſuch wild theories, and men began to reaſon more ſoberly on the origin of government and on the purpoſes which it is intended to ſerve. Among thoſe writers, Hume appears to have been the firſt, who was at the pains to do juſtice to the character of the ill-fated Charles; and ſince the appearance of his hiſtory, men have, in general, admitted the virtues of that monarch, and allowed, as an apology for the reprehenſible parts of his conduct, the peculiar circumſtances in which he was placed. Now and then, indeed, a parliamentary orator, in the ardour of debate, a diſſenting preacher at the Old Jewry, or the author of a party pamphlet, has preſumed to plead the cauſe of the rebels and regicides; but we believe Mr. Millar to be the only reſpectable writer, that for many years has attempted this hopeleſs taſk.

Charles felt it his duty to maintain the principles of the conſtitution as they had been tranſmitted to him by his anceſtors. No real innovations, as we have ſeen, had been made by his father; he ſurely gave no indication of a deſire to innovate himſelf, by calling together his parliament, and aſking from it the means of carrying on its own war; and when, on being refuſed, he had recourſe to the expedients of levying, by his own authority, *tonnage*, *poundage*, and *ſhip-money*, he only trod in the ſteps of Elizabeth, and the other ſovereigns of the houſe of Tudor, whoſe conduct the judges aſſured him was according to law. That he ſhould be unwilling to grant *the petition of right*, cannot ſurely excite ſurpriſe; for that petition, however proper (and no one can be more convinced of its propriety than we are) was an obvious encroachment on the prerogative, as *then underſtood*; and Charles might well be afraid of the lengths to which innovation might be carried, if he ſhould give way to it in a ſingle inſtance. That in ſound policy, as well as from a principle of juſtice, he ſhould have reſpected the rights of the ſubject, which, by granting the petition, he had himſelf aſcertained by law, can admit of no controverſy; but ſtill, we think that ſome apology may be found, for his having again had recourſe to the old maxims of government, in the peculiarity of the circumſtances in which he was placed.

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The commons continued as refractory as ever; the Engliſh arms were diſgraced through their tardineſs to grant the neceſſary ſupplies; and in the reign of Elizabeth, it had been a maxim, which Charles might think himſelf entitled to adopt, "that the royal prerogative was not to be canvaſſed, nor diſputed, nor examined; and did not admit of any limitation *."

That there were many true patriots among the leaders of the oppoſition in the houſe of commons is indiſputable, but they erred in attempting too great a change at once. When they obtained the petition of right, they obtained every thing that was eſſential to the improvement of the conſtitution; and if by their violence they had not compelled the king to have again recourſe to arbitrary meaſures, the government might have been gradually, and without bloodſhed, brought to the preſent ſtate of perfection. But, ſays this author,

"If parliament had always been ready to ſupply the wants of the king; if they had never ſtood upon terms, and demanded a ratification of abuſes as the condition of their conſenting to taxes; their power would ſoon have dwindled into a ſhadow, and their conſent would have become a mere matter of form. They would ſoon have found themſelves in the ſame ſtate with thoſe ghoſts of national councils, who continued to hover about the courts of ſome European monarchies, and were ſtill called to give an imaginary ſanction to that will of the prince which they had no longer the capacity of oppoſing." P. 224.

This is indeed true; and, therefore, the commons did well to ſtand upon terms, till their real grievances were redreſſed; but as ſoon as the bill of rights had paſſed into a law, they ſhould have chearfully ſupplied the wants of the king, who was not, like his father, accuſed of diſſipating the public money on frivolous purſuits and unworthy favourites. As this was not their conduct, we cannot agree with this author, that "there appears no good reaſon for ſuſpecting the four firſt parliaments of Charles of any deſign to alter the conſtitution." Of their demands, there ſeems to have been no end; and had they continued to aſk, and he to grant, in return for every neceſſary ſupply, the abolition of ſome branch of that prerogative which had been tranſmitted to him from his anceſtors, "he would ſoon have dwindled into a ſhadow, and become the mere pageant of royalty."

* Hume, vol. 3. let. 44.

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The Profeſſor, as uſual, lays the whole blame of the religious diſſenſions of that reign, if not on the church at large, at leaſt on the king and archbiſhop Laud, who "new modelled, he ſays (p. 214) the liturgy; eſtabliſhed a new ſet of eccleſiaſtical canons; and (p. 229) altered both in England and in Scotland, the eſtabliſhed forms of a religious worſhip, and the ſyſtem of church government!"

We wiſh that Mr. Millar had given the authority upon which he made theſe aſſertions; for though we are far from ſuſpecting him to have been capable of deliberately writing falſehood, there is not one of them true, except that which relates to the *form of worſhip* in Scotland. The articles of the Church of England remain to this day as when they were drawn up in the reign of Elizabeth; the liturgy ſuffered no change in the reign of the firſt Charles; though a few ſlight alterations were made in it, and a form of prayer for the thirtieth of January added, in the reign of his ſon; and the canons were eſtabliſhed in 1603, by James the Firſt, and a national ſynod. Charles, indeed, endeavoured to introduce into the Church of Scotland, a liturgy and a ſet of canons different, in ſome reſpects, from the liturgy and canons of the Church of England; but though, in carrying thoſe meaſures into execution, he acted raſhly and imprudently, he was not miſled by archbiſhop Laud, but by the Scotch biſhops, and his Miniſters in Scotland. In England, the king and the archbiſhop endeavoured, indeed, to put a ſtop to thoſe warm, thoſe uſeleſs diſputes, about the peculiar doctrines of the ſynod of Dort, which were then diſturbing the peace as well of ſociety as of the church; and with this view, the declaration prefixed to the articles was iſſued, and rigidly enforced as well on Arminians as on Calviniſts *. The Puritans being thus reſtrained, as they ſaid, from preaching *God's free grace* and *election*, united with the democratical faction in parliament, to overturn both the church and the throne.

But can any man imagine, that either the church or the throne would have been preſerved, had the king gone on granting all the demands of the republicans and puritans? Whatever may have been thought formerly, no ſuch concluſion will ſurely be drawn now, after the experiment has been made in a country more highly civilized, and in an age when "philoſophy is ſuppoſed to be at its meridian height." Louis the Sixteenth tamely accepted of ſuch a

* See archbiſhop Laud's Diary.

conſtitution

conſtitution as the long parliament was preparing for Charles; and the conſequences to the church and throne are felt, and will long be felt, not barely by France but by all Europe.

Profeſſor M. in his feeble attempt to vindicate, on the principles of juſtice, the trial and execution of Charles the Firſt, builds much on the ſuppoſed duplicity of that prince, which he infers from "that ſeries of actions, by which the eventful hiſtory of his reign is diſtinguiſhed." Theſe he admits (p. 314) to have been for the moſt part fairly ſtated by Hume; and we are perſuaded that the reader, if he be not a decided republican, has only to compare the reaſonings of Hume and of Millar from the ſame facts, to be convinced that the charge of duplicity is totally groundleſs. We wiſh indeed that Charles, when he had granted the petition of right, and found the Commons ſtill refractory, had made peace with all the world, curtailed, as much as poſſible, the expences of his houſhold, and by his open and dignified conduct convinced the Commons, that while he would faithfully adhere to his part of the contract, he would not permit them to make further encroachments. This is certainly the conduct which he ought to have obſerved; but let us not too ſeverely condemn his deviations from it. He may have been ſenſible, that, by the circumſtance of his birth, a weighty truſt had been committed to him, paramount to every compact into which he could enter with parliament; and finding the conduct of the Commons to be ſuch as rendered him unable, if he ſhould obſerve the petition of right, to diſcharge the duties of that truſt, he might conclude, as Strafford had concluded, that "having tried the affections of his people, he was *abſolved* and *looſe* from all *rules* of government." (p. 239.) If ſuch was his reaſoning, as probably it was, we need not obſerve, that it is very different from his "thinking that the people were created ſolely for his benefit, not he for their's; that they had no rights independent of his arbitrary will; and that their lives and fortunes might be ſacrificed at pleaſure to his humour and caprice." P. 316.

As it gives us greater pleaſure at all times to praiſe than to cenſure, we extract, with peculiar ſatisfaction, the following paſſage; which, as it comes from a very enlightened man, who certainly deemed a democratical conſtitution the beſt, when conſidered abſtractly, deſerves to be well weighed by all our political innovators.

"The authority of every government is founded in *opinion;* and no ſyſtem, be it ever ſo perfect in itſelf, can be expected to acquire

acquire ſtability, or to produce good order and ſubmiſſion, unleſs it coincides with the general voice of the community. *He who forms a political conſtitution upon a model of ideal perfection, and attempts to introduce it into any country, without conſulting the inclinations of the inhabitants, is a moſt pernicious projector; who, inſtead of being applauded as a Lycurgus, ought to be chained and confined as a madman.*" P. 329.

The author's ſketch of the principles, perſonal character, and government of Cromwell, is well drawn; and he likewiſe does ample juſtice to the character and conduct of Charles the Second. Moſt readers indeed will think, that he does more than juſtice to that profligate prince, when he ſays, that "he had leſs perſonal demerit than any other king of the Stuart family." The prejudices of that man muſt be violent indeed, who with reſpect to *perſonal* merit, can compare the ſecond Charles to his father, whoſe faults were the faults of the age and of the circumſtances in which he was placed, but whoſe virtues were confeſſedly his own. Even James the Second had more *perſonal* merit than his brother, though he proved, through bigotry and ſuperſtition, a worſe king of England. He was indeed occaſionally licentious, but by no means ſo profligate as Charles; he was much more economical of the public money; and however ungracious in his manners, adhered more ſteadily to ſuch promiſes as he made. That he was arbitrary in his principles, and had formed the deſign of overturning the conſtitution in Church and State, ſeems to be indiſputable; but Mr. M. ſhould not have queſtioned (p. 408) the evidence of Barillon, when it militates againſt the purity of Sidney's patriotiſm, and have admitted it (p. 417) as a proof of the meanneſs of James! It is entitled to credit either in both caſes, or in neither; and we muſt confeſs that we perceive not the ſmalleſt reaſon for calling it in queſtion. Sidney and James were both penſioners of France, to the eternal diſgrace of the patriotiſm of the one, as well as of the magnanimity of the other.

Of this author's encomiums on *the bill of rights*, which, at the revolution, aſcertained the prerogative of the crown, the privileges of parliament, and the rights of the ſubject, we entirely approve; but we do not agree with him in thinking, that the Scotch Convention, which declared that James the Second had *forfeited* the crown, acted on more rational or more manly principles than the Engliſh Convention, which conſidered him as having *abdicated* the government. If it be true, as he is at ſome pains to prove, that the

the authority of every government is founded in opinion, it muſt be the part of political wiſdom to give the ſlighteſt poſſible ſhock to long eſtabliſhed opinion, even in caſes of the greateſt extremity. The language of the Scotch Convention, as it ſhocked ſome of the moſt deep-rooted as well as ſalutary opinions, was extremely improper, though it has been generally adopted by the metaphyſical politicians of that country; but the reader who wiſhes to underſtand the principles which guided our patriotic ſtateſmen at the revolution of 1688, will find them clearly detailed and ably ſupported againſt the groundleſs objections of ſuch writers as Mr. Millar, in Burke's *Reflections on the French Revolution*, a work which it is to be hoped will live as long as the language in which it is written.

Before the author enters upon that part of his ſubject in which he propoſes to take a view of the Engliſh government, from the reign of William the Third to the preſent time, he gives a ſhort ſketch of the political hiſtory of Ireland, from the firſt invaſion of that iſland by the Engliſh, in the reign of Henry the Second. This ſketch is on the whole well written, though in his account of almoſt every inſurrection of the Iriſh, Mr. Millar takes part with the inſurgents, and occaſionally throws out ſentiments which we are unable to reconcile with any principle on which civil government can reſt as on a ſtable foundation. Such are ſurely the ſentiments expreſſed in the following extract.

"It is to be obſerved, that the effect of *old uſage* muſt be limited by conſiderations of public utility, and that the *moſt univerſal ſubmiſſion of a people, however long continued*, will not give ſanction to meaſures *incompatible with the great intereſts of ſociety*. Had the Iriſh parliament, by general practice, been rendered entirely ſubordinate to that of England, *the pernicious tendency* of ſuch a conſtitution, with reſpect to Ireland, muſt appear of ſuch magnitude, as to ſhock our feelings of juſtice, and, *at any diſtance of time, to juſtify the inhabitants in aſſerting their natural rights.*" Vol. IV. p. 58.

We ſhould be glad to be informed by the aſſerters of ſuch doctrines as this, who is to judge of the great intereſts of ſociety, and of the pernicious tendency of a conſtitution to which *univerſal ſubmiſſion has been yielded for ages*. Not ſurely the people at large; for nine-tenths of them know nothing of the great intereſts of ſociety, or of the particular tendency of any conſtitution; but if a few philoſophers be entitled to decide on ſuch matters, and to iſſue their opinions authoritatively from their profeſſorial chairs, why did this

author

author condemn projectors of conſtitutions, on the model of ideal perfection, to chains and a mad-houſe?

Returning to his main ſubject, the Government of England, Mr. Millar traces the *influence* of the crown, from its riſe in the reign of William the Third, to the preſent period. That influence ariſes from the augmentation of the public revenue, the extenſion of the empire, the conſequent number of high offices in the diſpoſal of the king, the number of penſioners and placemen ſcattered through the kingdom always ready, he ſays, to applaud the meaſures of the preſent adminiſtration, and even from the increaſe of the national debt. Of this growing influence he draws ſuch a picture as might lead foreigners to infer, that the liberties of the people of England are gone for ever; and that the preſent influence is more dangerous than the ancient prerogative. It is to be remembered, however, that this part of the work was not prepared by the author for the preſs, and that therefore no inference can be fairly drawn from it injurious to his memory. Of this fact we are informed by the editors, whoſe information is corroborated by internal evidence. The following paragraph is ſo obviouſly incomplete, that no man can ſuppoſe that, in its preſent ſtate, it would have been given to the public, by an author who generally expreſſes his meaning with perſpicuity and preciſion.

"Upon the whole, the ordinary public revenue directly at the diſpoſal of the crown, or indirectly contributing to its influence, which immediately before the revolution amounted to about two millions yearly, has, by the gradual expanſion of the two great branches already mentioned*, riſen to the prodigious annual ſum of above thirty millions; and thus without including the value of thoſe numerous offices and places in the gift of the crown, which are ſupported by other funds than the national taxes." P. 87.

And thus, what! The paſſage has neither grammar nor meaning: and the editors, if they were acquainted with the author's train of thinking on ſuch ſubjects, are to blame for not ſupplying the clauſe neceſſary to complete the ſenſe.

The growing influence of the crown is in ſome degree balanced by the ſpirit of liberty and independence diffuſed through the nation by the advancement of manufactures,

* "That which is intended to defray the annual expence of government, and that which is levied to diſcharge the annual intereſt of the national debt."

commerce,

commerce, and the arts, ſince the reign of William the Third. On theſe topics we have many ingenious obſervations, tending to prove that Mr. Millar was qualified to rank high among the writers on political œconomy, had he devoted his time and attention to that ſubject of faſhionable ſtudy. We truſt, however, that the helm of the State will never, in this nation, be put into the hands of theoretical œconomiſts; for however plauſible their ſpeculations may appear in a book, they have ſhown by their conduct in a neighbouring nation, that they are unſkilful manufacturers of conſtitutions.

The author endeavours to prove that the ſubdiviſion of labour in manufactures, though it contributes greatly to their improvement, tends to contract the underſtandings of the lower orders of mechanics; and though he probably puſhes his theory too far, there is ſome truth in the following obſervations.

"The buſineſs of agriculture is leſs capable of a minute ſubdiviſion of labour than the greater part of mechanical employments. The ſame workman has often occaſion to plough, to ſow, and to reap; to cultivate the ground for different purpoſes, and to prepare its curious productions for the market. He is obliged alternately to handle very oppoſite tools and inſtruments; to repair, and even ſometimes to make them for his own uſe; and always to accommodate the different parts of his labour to the change of the ſeaſons, and to the variations of the weather. He is employed in the management and rearing of cattle, becomes frequently a grazier and corn-merchant, and is unavoidably initiated in the myſteries of the horſe-jockey. What an extent of knowledge, therefore, muſt he poſſeſs! What a diverſity of talents muſt he exerciſe, in compariſon with the mechanic, who employs his whole labour in ſharpening the point, or in putting on the head of a pin! How different the education of theſe two perſons! The pin-maker, who commonly lives in a town, will have more of the faſhionable improvements of ſociety than the peaſant; he will undoubtedly be better dreſſed; he will, in all probability, have more book-learning, as well as leſs coarſeneſs in the tone of his voice, and leſs uncouthneſs in his appearance and deportment. Should they both be enamoured of the ſame female; it is natural to ſuppoſe that he would make the better figure in the eyes of his miſtreſs, and that he would be moſt likely to carry the prize. But in a bargain he would aſſuredly be no match for his rival. He would be greatly inferior in real intelligence and acuteneſs, much leſs qualified to converſe with his ſuperiors, to take advantage of their foibles, to give a plauſible

ſible account of his meaſures, or to adapt his behaviour to any peculiar and unexpected emergency." Pp. 153—155.

From this and other reaſonings of the ſame kind, this author, though he admits that an increaſe of opulence and of intellectual improvements is equally produced in *nations at large* by the ſame progreſs in commerce and manufactures, yet infers that, among *individuals*, this diſtribution of things is far from being ſo uniformly eſtabliſhed; and that, among the lower orders of the people, it is completely reverſed.

Into the three laſt chapters of this work we do not feel ourſelves called upon to enter minutely. They are but looſely connected with the hiſtory of the Engliſh government; and though the author has thrown out many ingenious thoughts on the effects of commerce, opulence, and civilization, on the *morals* of a people, on the progreſs of ſcience relative to *law* and *government*, and on the *political* influence of the fine arts, he has advanced little that is new or very ſtriking. He is ſurely miſtaken in ſuppoſing that manufactures and commerce have ſunk, in Britain, the general eſtimation of the military character in ſuch a degree as to diminiſh the ardour of the people to maintain their laws and independence; and the immenſe ſums collected for the widows and children of thoſe brave men, who have fallen in the defence of their king and country, as well as the relief, which, in ſome years of ſcarcity, was lately extended by the rich to the poor, ſeem to prove, that our benevolence is not yet abſorbed by our rigid attention to commercial concerns. In the chapter on the progreſs of ſcience relative to law and government, there is much entitled to praiſe; but to repreſent the chief magiſtrate *as the real ſervant of the people* (p. 305) was not very conſiſtent with the following juſt ſentiments.

"Without a ſubordination of ranks, without a power veſted in ſome men to controul and direct the behaviour of others, and calculated to produce a ſyſtem of uniform and conſiſtent operations, it is impoſſible that a multitude of perſons, living together, ſhould be induced to reſign their own private intereſt to ſubdue their oppoſite and jarring paſſions, and regularly to promote the general happineſs." P. 293.

"It is evident that the diffuſion of knowledge tends more and more to encourage and bring forward the principle of utility in all political diſcuſſions; but we muſt not thence conclude, that the influence of mere authority, operating without reflection, is entirely uſeleſs. From the diſpoſitions of mankind to pay reſpect and

and ſubmiſſion to ſuperior perſonal qualities, and ſtill more to a ſuperiority of rank and ſtation, together with that propenſity which every one feels to continue in thoſe modes of action to which he has long been accuſtomed, the great body of the people, who have commonly neither leiſure nor capacity to weigh the advantages of public regulations, are prevented from indulging their unruly paſſions, and retained in ſubjection to the magiſtrate. The ſame diſpoſitions contribute in ſome degree to reſtrain thoſe raſh and viſionary projects, which proceed from the ambition of ſtateſmen, or the wanton deſire of innovation, and by which nations are expoſed to the moſt dreadful calamities. Thoſe feelings of the human mind, which give riſe to authority, may be regarded as the wiſe proviſion of nature for ſupporting the order and government of ſociety." P. 309.

On the whole, we have been amuſed and inſtructed by this elaborate work, which, with all the defects to which poſthumous publications are liable, evinces that its author poſſeſſed a mind of large graſp. The antipathy entertained by ſuch a man to the name of king, is a ſingular phænomenon in the hiſtory of human nature; for Mr. Millar regrets every ſucceſsful ſtruggle made by the Scottiſh monarchs againſt the fierce and turbulent ariſtocracy, though he ſeems to have been well aware that, in thoſe ages, the elevation of the throne was the firſt ſtep towards the liberty of the people. The ſtyle of the work is in general perſpicuous and preciſe; but it abounds with a greater number of *typographical* errors, eſpecially in the laſt volume, than we have often met with in a work of equal importance. Theſe, it is to be hoped, will be corrected in a ſecond edition; for though we have found frequent occaſion to differ in opinion from the author, we think *The Hiſtorical View of the Engliſh Government* worthy of going through many editions.

ART. III. *Military Memoirs of Mr. George Thomas, who, by extraordinary Talents and Enterprize, roſe, from an obſcure Situation to the rank of a General, in the Service of the Native Powers in the North Weſt of India. Through the Work are interſperſed, Geographical and Statiſtical Accounts of ſeveral of the States, compoſing the Interior of the Peninſula, eſpecially the Countries of Jypoor, Joudpoor and Oudipoor, by Geographers denominated Rajpootaneh, the Seiks of Punjaub, the Territory of Beykaneer, and the Country adjoining the Great Deſert to the Weſtward of Hurrianeh.*

Compiled and arranged from Mr. Thomas's original Documents, by William Francklin, Captain of Infantry, Member of the Aſiatic Society; Author of a Tour to Perſia, and the Hiſtory of Shah Aulum. 4to. Calcutta. 1803.

THE biographical ſketch here offered to the public, exhibits the remarkable circumſtance of an individual aſcending from the obſcure and humble ſituation of a Common Sailor, or at beſt of a quarter maſter, to the eſtabliſhment of a ſplendid and independent Principality in the heart of India.—The peruſal of the volume will not fail to excite conſiderable intereſt, in all who are acquainted with the local ſituation and relative dignity of the princes and their dependencies, which are here deſcribed, but we ſelect the following repreſentation of a people and a diſtrict with which Europeans in general are leſs familiarly acquainted. Theſe are the Seiks, who occupy a portion of the Punjaub, a region comprehended within the five great rivers, the Hydaſpes, the Hydraötes, the Aceſines, the Hyphaſis and the Sutledge.

"The Seiks are armed with a ſpear, matchlock and ſcymetar, their method of fighting as deſcribed by Mr. Thomas, is ſingular; after performing the requiſite duties of their religion by ablution and prayer, they comb their hair and beards with peculiar care, then mounting their horſes, ride forth towards the enemy, with whom they engage in a continued ſkirmiſh advancing and retreating, until man and horſe become equally fatigued; they then draw off to ſome diſtance from the enemy, and, meeting with cultivated ground, they permit their horſes to graze on their own accord, while they parch a little gram for themſelves, and after ſatisfying nature by this frugal repaſt, if the enemy be near, they renew the ſkirmiſhing; ſhould he have retreated, they provide forage for their cattle, and endeavour to procure a meal for themſelves.

"Seldom indulging in the comforts of a tent, whilſt in the enemy's country, the repaſt of a Seik cannot be ſuppoſed to be either ſumptuous, or elegant. Seated on the ground with a mat ſpread before them, a Bramin appointed for the purpoſe, ſerves out a portion of food to each individual, the cakes of flour which they eat during the meal ſerving them in the room of *diſhes* and *plates*.

"The Seiks are remarkably fond of the fleſh of the jungle hog, which they kill in the chaſe, this food is allowable by their law. They likewiſe eat of mutton and fiſh, but theſe being deemed unlawful, the Bramins will not partake, leaving thoſe who chuſe to tranſgreſs their inſtitutes to anſwer for themſelves. In the city or in the field the Seiks never ſmoke tobacco; they are not however averſe to drinking ſpirituous liquors, in which they

ſometimes

ſometimes indulge to an immoderate exceſs: and they likewiſe freely take opium, *Bang*, and other intoxicating drugs. In their convivial parties each man is compelled to drink out of his own veſſel.

" Accuſtomed from their earlieſt infancy to a life of hardſhip and difficulty, the Seiks deſpiſe the comforts of a tent; in lieu of this, each horſeman is furniſhed with two blankets, one for himſelf, and the other for his horſe. Theſe blankets, which are placed beneath the ſaddle, with a gram bag and heel ropes, comprize in time of war, the baggage of a Seik. Their cooking utenſils are carried on tattoos. Conſidering this mode of life, and the extraordinary rapidity of their movements, it cannot be matter of wonder if they perform marches, which to thoſe who are only accuſtomed to European warfare, muſt appear almoſt incredible.

" The Seiks among other cuſtoms ſingular in their nature, never ſuffer their hair, or beards, to be cut, conſequently, when mounted on horſeback, their black flowing locks, and half naked bodies, which are formed in the ſtouteſt and moſt athletic mould, the glittering of their arms, and the ſize and ſpeed of their horſes, render their appearance impoſing and formidable, and ſuperior to moſt of the cavalry in Hindooſtan.

" In the uſe of their arms, eſpecially the matchlock, and ſabre, they are uncommonly expert, ſome uſe bows and arrows. In addition to the articles of dreſs which have been deſcribed in recent publications of the times, Mr. Thomas mentions that the arms and wriſts of the Seiks are decorated with bangles of gold ſilver braſs and iron, according to the circumſtances of the wearers, but among the CHIEFS, of the reſpective tribes, the horſe furniture, in which they take the greateſt pride, (and which with the exception of the inlaying of their fire arms, is their only luxury,) is uncommonly ſplendid, for, though a Seik will ſcruple to expend the moſt trifling ſum on his food, or clothing, he will ſpare no expence in endeavouring to excel his comrades in the furniture of his horſe and in the richneſs and brightneſs of his armour, a circumſtance, which appears to bear no inconſiderable reſemblance to the cuſtoms of the ancient *Spartans*.

" Conſiderable ſimilarity in their general cuſtoms may be traced with thoſe of the Jauts; though theſe, in ſome diſtricts, apparently vary, the difference is not material, and their permitting an interchange of marriages with the Jauts of the *Dooab* and *Harrianah* amounts almoſt to a concluſive proof of their affinity of origin.

" The Seiks allow foreigners of every deſcription to join their ſtandard, to ſit in their company, and to ſhave their beards, but excepting in the inſtance of the *Jauts*, they will *not* conſent to intermarriages, nor will they eat or drink from the hands of an alien, except he be a Bramin, and for this caſt they always profeſs the higheſt veneration.

" If indeed ſome regulations which are in their nature purely military, and which were introduced by their founder NANICK, be excepted, it will be found, that the Seiks are neither more or leſs than *Jauts* in their primitive ſtate.

" Thus far, ſays Mr. Thomas, we have ſeen the fair ſide of the picture; let us now conſider the reverſe.——The Seiks are falſe, ſanguinary and faithleſs, they are addicted to plunder and the acquirement of wealth by any means, however nefarious; inſtances have occurred of a child's arm being raiſed againſt his parent, and of brothers deſtroying each other.

" Women amongſt *them* are held in little eſtimation, and though ill treated by their huſbands, and prohibited from accompanying them in their wars, theſe unhappy females nevertheleſs attend to their domeſtic concerns with a diligence and ſedulouſneſs deſerving of a better fate!

" Inſtances indeed, have not unfrequently occurred, in which they have actually taken up arms to defend their habitations, from the deſultory attacks of the enemy, and throughout the conteſt, behaved themſelves with an intrepidity of ſpirit, highly praiſe worthy.

" In the Seik army, the modes of payment are various, but the moſt common is at the time of harveſt, when every ſoldier receives the amount of his pay in grain and other articles, the produce of the country; to ſome is given money in ſmall ſums, and to others lands are allotted for their maintenance. Three fifths of the horſes in the Punjab are the property of the different chieftains, the remainder belong to the peaſantry who have become ſettlers.

" A Seik ſoldier has alſo his portion of the plunder acquired in the courſe of a campaign: this is ſet aſide as a reward for his ſervices, and in addition to it, he ſometimes increaſes his gains, by ſecreting part of the public plunder.

" The nature of the Seik government is ſingular, and probably had its origin in the unſettled ſtate of the tribe, when firſt eſtabliſhed in their poſſeſſions. Within his own domains each chief is lord paramount. He exerts an excluſive authority over his vaſſals, even to the power of life and death, and to increaſe the population of his diſtricts, he proffers a ready and hoſpitable aſylum to fugitives from all parts of India. Hence, in the Seik territories, though the government be arbitrary, there exiſts much leſs cauſe for oppreſſion, than in many of the neighbouring ſtates, and, hence likewiſe, the cultivator of the ſoil being liable to frequent change of maſters, by the numerous revolutions that are perpetually occurring, may be conſidered as one of the cauſes of the fluctuation of the national force." P. 71.

Theſe warlike and powerful people were defeated by Mr. Thomas, the hero of this hiſtory, who, after his victory, eſtabliſhed

eſtabliſhed himſelf as a ſovereign prince in the diſtrict called Hurrianah, ninety miles to the north weſt of Delhi.

"Here," ſays Mr. T. "I eſtabliſhed my capital, rebuilt the walls of the city long ſince fallen into decay, and repaired the fortifications. As it had been long deſerted, at firſt I found difficulty in procuring inhabitants, but by degrees and gentle treatment, I ſelected between five and ſix thouſand perſons, to whom I allowed every lawful indulgence.

"I eſtabliſhed a mint, and coined my own rupees, which I made current in my army and country; as from the commencement of my career at Jyjur, I had reſolved to eſtabliſh an independency, I employed workmen and artificers of all kinds, and I now judged that nothing but force of arms could maintain me in my authority, I therefore increaſed their numbers, caſt my own artillery, commenced making muſquets, matchlocks and powder, and in ſhort, made the beſt preparations for carrying on an offenſive and defenſive war, till at length having gained a capital and country bordering on the Seik territories, I wiſhed to put myſelf in a capacity, when a favourable opportunity ſhould offer, of attempting the conqueſt of the Punjab, and aſpired to the honor of eſtabliſhing the Britiſh ſtandard on the banks of the the Attock *." P. 93.

Among theſe native princes, each poſſeſſing but a limited domain, it is almoſt impoſſible to remain for any length of time in undiſturbed tranquillity: accordingly we find that Mr. Thomas was in a ſhort time involved in various and perplexing conteſts, which finally compelled him to leave

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* "To carry his plans into effect, and for the ſupport of his troops, Mr. Thomas appropriated a part of the revenue ariſing from the lands granted by the Mahrattas, and with much judgement and diſcernment naturally inherent in liberal minds, endeavoured to conciliate the affections of his men, by granting penſions to the widows and children, or neareſt relations of thoſe ſoldiers who fell in his ſervice. Theſe penſions, amounting to 40,000 rupees per annum, were regularly paid to the reſpective claimants, a mode which reflects the higheſt credit on Mr. Thomas's character, but which had long ſince been anticipated by the wiſdom of the Britiſh government in rewarding their veteran Sepoys. The payments were made every ſix months, and the neareſt relation of the deceaſed, whether officer or ſoldier, received the half pay of his rank. This and the expence of caſting cannon, the fabrication of ſmall arms, and purchaſe of warlike ſtores, conſumed that part of Mr. Thomas's revenues, which he derived from the diſtricts granted him by the Mahrattas, as detailed in the foregoing ſchedule."

his hard-earned poſſeſſions, to forego his princely dignity, forſake his capitol, and finally take refuge in the Britiſh territories.—The detail of his life, from his firſt entrance into the ſervice of the native princes, to his attainment of ſovereign power, with his final decline, is given with much ſpirit and vivacity.—The author, Mr. Francklin, has often before gratified us, and we look to him with much expectation for future amuſement and information.

ART. IV. *A Treatiſe on the Proceſs employed by Nature in ſuppreſſing the Hemorrhage from divided and punctured Arteries; and on the Uſe of the Ligature; concluding with Obſervations on ſecondary Hemorrhage: the Whole deduced from an Extenſive ſeries of Experiments, and illuſtrated by Fifteen Plates. By J. F. D. Jones, M. D. Member of the Royal College of Surgeons of London.* 8vo. 237 pp. 10s. 6d. Phillips. 1805.

THIS treatiſe has been written to eſtabliſh a controverted point in ſurgery, and the author's zeal has tempted him to make many experiments on living animals: which appear to have been conducted with ſo much accuracy, and the concluſions are ſo faithfully drawn, that we think the queſtion is fairly determined. It would, therefore, be cruel for any other phyſiologiſt to repeat them.

A curious hiſtorical account is firſt given of the various theories, invented by different writers, to explain the proceſs by which nature ſometimes ſtops the flow of blood from a wounded artery. Petit, the celebrated French ſurgeon, imagined that this was effected ſolely by the blood coagulating. Mr. Morand was not quite ſatisfied with this explanation; but contended, that though a coagulum had ſome ſhare in arreſting the hemorrhage, that it was chiefly accompliſhed by "the corrugation or puckering of the artery." Samuel Sharp comes next, who aſſerts that wounded veſſels continue to bleed till "by contracting and withdrawing themſelves into the wound, their extremities are ſhut up by the coagulated blood."

Theſe ſenſible writers thus diſcovered more and more of the truth; when a croud followed, who inſtead of elucidating the ſubject further, only obſcured it by their miſty conjectures. Pouteau declared, that the coagulation of the blood was only a feeble and ſubſidiary means of ſuppreſſing

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an hemorrhage; and that the retraction of a divided artery ſignified little. He maintained that the principal cauſe was the tumefaction of the cellular membrane, by which the veſſel was cloſed. Gooch likewiſe rejects Petit's coagulum; and aſcribes the effect to the combined agency of the three other cauſes. Mr. White is of opinion, that the coagulation of the blood, ſo far from ſtopping, tended to keep a wounded veſſel open: and, from a love of ſimplicity, both he and Mr. Kirkland admitted but one cauſe, namely, the contraction of the veſſel. Laſt of all comes Mr. John Bell, who freely criticizes and differs from all. He confidently aſſerts, that "when hemorrhage ſtops of its own accord, it is neither from the retraction of an artery, nor the conſtriction of its fibres, nor the formation of clots, but by the cellular ſubſtance, which ſurrounds the artery, being injected with blood."

Mr. Jones finding ſuch diſcordant opinions among his predeceſſors, reſolved, if poſſible, to find out the exact ſtate of the caſe. With this view he made a great many experiments, by dividing the arteries of living horſes and dogs, and examining the appearances after death. The reſult of theſe experiments is given in the following quotation.

"An impetuous flow of blood, a ſudden and forcible retraction of the artery within its ſheath, and a ſlight contraction of its extremity, are the immediate and almoſt ſimultaneous effects of its diviſion. The natural impulſe, however, with which the blood is driven on, in ſome meaſure counteracts the retraction, and reſiſts the contraction of the artery. The blood is effuſed into the cellular ſubſtance between the artery and its ſheath, and paſſing through that canal of the ſheath which had been formed by the retraction of the artery, flows freely externally, or is extravaſated into the ſurrounding cellular membrane, in proportion to the open or confined ſtate of the external wound. The retracting artery leaves the internal ſurface of the ſheath uneven, by lacerating or ſtretching the cellular fibres that connected them. Theſe fibres entangle the blood as it flows, and thus the foundation is laid for the formation of a coagulum at the mouth of the artery, and which appears to be completed by the blood, as it paſſes through this canal of the ſheath, gradually adhering and coagulating around its internal ſurface, till it completely fills it up from the circumference to the centre.

"A certain degree of obſtruction to the hemorrhage, reſults from the effuſion of blood into the ſurrounding cellular membrane, and between the artery and its ſheath, but particularly the diminiſhed force and velocity of the circulation, occaſioned by the hemorrhage, and the ſpeedy coagulation of the blood, which is a well known conſequence of ſuch diminiſhed action of the vaſcular

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cular ſyſtem, moſt eſſentially contribute to the accompliſhment of this important and deſirable effect.

" A coagulum then, formed at the mouth of the artery, and within its ſheath, and which I have diſtinguiſhed in the experiments by the name of the external coagulum, preſents the firſt complete barrier to the effuſion of blood. This coagulum, viewed externally, appears like a continuation of the artery, but on cutting open the artery, its termination can be diſtinctly ſeen with the coagulum completely ſhutting up its mouth, and incloſed in its ſheath.

" The mouth of the artery being no longer pervious, nor a collateral branch very near it, the blood juſt within it is at reſt, coagulates, and forms, in general, a ſlender conical coagulum, which neither fills up the canal of the artery, nor adheres to its ſides, except by a ſmall portion of the circumference of its baſe, which lies near the extremity of the veſſel. This coagulum is diſtinct from the former, and I have called it the internal coagulum.

" In the mean time the cut extremity of the artery inflames, and the vaſa vaſorum pour out lymph, which is prevented from eſcaping by the external coagulum. This lymph fills up the extremity of the artery, is ſituated between the internal and external coagula of blood, is ſomewhat intermingled with them, or adheres to them, and is firmly united all round to the internal coat of the artery.

" The permanent ſuppreſſion of the hemorrhage chiefly depends on this coagulum of lymph; but while it is forming within, the extremity of the artery is farther ſecured by a gradual contraction which it undergoes, and by an effuſion of lymph between its tunics, and into the cellular membrane ſurrounding it; in conſequence of which theſe parts become thickened, and ſo completely incorporated with each other, that it is impoſſible to diſtinguiſh one from the other: thus, not only is the canal of the artery obliterated, but its extremity alſo is completely effaced, and blended with the ſurrounding parts." P. 53.

The author's theory thus appears to be of the eclectic kind: or rather he ſhows, that nature employs a variety of aids in the important buſineſs of obſtructing a bleeding artery. The effuſion of the coagulating lymph by the inflamed veſſels, a circumſtance overlooked by the writers before mentioned, is evidently the principal means of permanently cloſing a wounded veſſel. John Hunter, that extraordinary man, firſt diſcovered this effuſion; and the author has very ingeniouſly ſhown its great utility in reſtraining hemorrhage.

It likewiſe appears, that in horſes and dogs, when only one fourth of the circumference of an artery is divided, that the

the veſſel will ſometimes heal with little obſtruction to its canal. But when one half, or more of the artery, is cut through, the remainder uſually tears aſunder, or is divided by ulceration; in which caſe the canal is obliterated.

The ſpurious aneuriſm can hardly be produced in theſe animals; but as it frequently occurs in men, he thinks "it highly probable that it is formed either in conſequence of the lymph, which had been poured out for the re-union and filling up of the wound, being torn through by the impetus of the blood, ſoon after the wound of the integuments had healed, or elſe by the blood ſtriking againſt, and gradually dilating into an aneuriſmal ſac, the lymph which had re-united the artery."

The effects of ligatures on arteries are next conſidered. Deſſault had remarked, that ligatures cut through the internal and middle coats of arteries. Mr. Jones's experiments confirm this fact: and he obſerves, that the internal wound of the artery is followed by inflammation and the exſudation of coagulating lymph, which obliterates the canal. When the artery was not tied ſufficiently tight to cut through the inner coats, no coagulating lymph was effuſed, and a hemorrhage muſt have taken place on the ſeparation of the ligature.

In tying arteries, he adviſes the adopting a round and not a flat ligature; the encloſing nothing but the artery; the placing it ſtraight, and not obliquely round the veſſel; and, laſtly, to draw the ligature very firmly.

He takes notice of the queſtion, whether it is better in the operation for the aneuriſm to truſt to one ligature, or to employ two, and divide the veſſel between them. He concludes in favour of the latter plan, as ſafeſt; though his experiments on brutes are rather in favour of the former. He deprecates the paſſing a looſe ligature to be in readineſs, as extremely likely to excite the very evil it is intended to remedy.

The plates annexed to this work are numerous, and uncommonly well engraved.

ART. V. *The Woodman's Tale, after the Manner of Spenſer. To which are added, other Poems, chiefly Narrative and Lyric, and the Royal Meſſage, a Drama. By the Rev. Henry Boyd, A. M. Tranſlator of the Divina Commedia of*

of Dante. Vicar of Drumgath in Ireland, and Chaplain to the Right Honourable Lord Viſcount Charleville. 8vo. 567 pp. Longman and Co. 1805.

MR. BOYD has more than once or twice, and with deſerved reputation, appeared before the public as the Tranſlator of the Divina Commedia of Dante, and author of various poetical performances. This volume, if we miſtake not, will add conſiderably to his literary fame. It conſiſts of an allegorical poem, in five cantos, called the Woodman's Tale, of what Mr. Boyd calls Mileſian Tales, with a variety of miſcellaneous pieces, chiefly lyrical.

The Woodman's Tale is a poem, the object of which is to illuſtrate the terrible conſequences which proceed from intemperance in drinking. A long introduction in proſe more particularly explains the author's deſign, which is further exemplified in the lamentable cataſtrophe of Burns, which every friend of genius will earneſtly deplore. Mr. Boyd juſtifies his embodying the virtues and vices of the human mind, and exerciſing them in imaginary adventures, from the examples of Phineas Fletcher, and his countryman, Spenſer. They who are fond of the ſtanza employed by this later poet, cannot fail of being highly amuſed and intereſted by this production, which, with the exception perhaps of Sir James Burges's poems, has not often been ſo ſucceſsfully imitated. The following ſpecimen will prove this.

" But from the central hills that crown the iſle
With woody height, by ſeamen ſeen afar,
Her genius mark'd the loud aerial toil,
Of fighting winds and elemental war;
He ſaw old Ocean burſt th' eternal bar,
And ſweep with foamy pride the trembling ſhore,
He ſaw the barque impell'd by luckleſs ſtar,
With canvaſs rent to rags, and lab'ring oar,
That to the fated beach the ſeeming ſtranger bore.

" He ſaw the Demon hide his deadly freight,
In ſeeming ſhow of royalty diſtreſt:
He ſaw the nation verging to its fate,
And haſted down, impetuous, to arreſt
The fraudful rite, while glanc'd from eaſt to weſt,
Portentous lightnings own'd the coming power;
Dark gathering clouds the welkin dim inveſt,
With armed guſt ſurcharg'd and haily ſhower,
And o'er the ſolemn pile the ſtorm was ſeen to lour.

" Unuſual

" Unuſual horror ſeiz'd the liſt'ning crowd,
And for a time reſtrain'd the ſanguine rite,
With ſudden guſt the rocking temple bow'd,
And o'er th' aſſembly hung unuſual night;
While ever and anon a livid light
Around the trembling crew excurſive play'd,
The aſſiſtants ſprung aloof, with pale affright
The ſtartled prieſt forgot his bloody trade,
And deem'd ſome god averſe the pious rite ſurvey'd.

" Firſt Mnemon felt an energy of heaven,
(Who ſtill the rite withſtood.) The hoary ſage
Began: 'Have then the pow'rs of vengeance giv'n
'A welcome pauſe, a moment to aſſuage
'Your hot miſtemper'd zeal and headlong rage;
'Thwarted at laſt by heaven's unqueſtion'd doom,
'That ſtamps with truth the words of doubting age?
'Hail heavenly fires, commiſſion'd to relume
'The ſad benighted ſouls, and break the mental gloom!

'With livelier hopes, and better omens now,
'I riſe once more to urge my baffled plea,
'If yet your patient ears a pauſe allow,
'And deign to weigh the dread reſult with me;
'If thus, not forc'd by Fate's ſupreme decree,
'You dare with alien rites your faith to ſtain,
'And bring a wand'rer, toſt from ſea to ſea,
'Exil'd from earth, and ſent to rove the main,
'With viſionary ſchemes to vex your quiet reign.

" Why need I tell the tenure of your peace,
'On which the fortunes of your iſle depend,
'When firſt ſublime above the ſubject ſeas
'The Naiads ſaw their favour'd realm aſcend?
'Then all their genial powers for her to blend
'They vow'd, and ſtill the tide of life ſupply,
'If their chaſte eyes no alien rite offend,
'Nor foreign mixture come, nor ſtrange alloy,
'Thus to ſupplant their power, beneath their native ſky.

" 'Theſe ſimple laws obey'd, the temp'rate bowl
'Is ours, the genuine lymph and milky ſtore;
'Hence no fell paſſions harrow up the ſoul,
'Hence Virtue, Freedom, Love, our ſacred ſtore:—
'Can unperverted nature ſeek for more?
'Know your own bliſs, enough for man to know
'Some monſtrous birth, perhaps, unſought before,
'Some unſuſpected brood of coming woe
'Lurk in theſe rites unknown, this ſeeming ſimple ſhow.

" 'Why

" ' Why need I tell the fate of Naxos' iſle,
' When forc'd to feed the interdicted vine,
' The Naiads mourn'd the too ſucceſsful wile,
' Till their deep wrongs brought down the wrath divine,
' Which mixt for man the medicated wine,
' With ſharp diſeaſe, and ſtormy paſſions fell;
' Then dire Alecto learn'd her ſnakes to twine
' With Autumn's purple ſtore, and lov'd to dwell
' Amid the feſtal train, and hear the chorded ſhell.

" ' The Naiads are incenſt,—and will their ire,
' To profanation yield, or ſcatter'd duſt?
' Can impious reliques of unholy fire
' Calm their juſt rage, when heedleſs of the truſt
' From them deriv'd, and fir'd with impious luſt
' Of change, we dare to taint the living tide
' With the foul gleanings of a funeral buſt,
' (Mixture abhorr'd) and raſhly fling aſide
' The pledges of our peace for alien gifts untry'd?

" ' Haply theſe ſigns of elemental wrath
" Still o'er the trembling iſle portentous hung,
' Theſe humid plagues on high, that drizzle death
' Thro' our pale bands, and thin the ſickly throng,
' By heav'ns permiſſion came to try how long
' Our faith will ſtand, by terror uncontroll'd:
' For what is man by anguiſh never ſtung,
' To virtue loſt, to ſoft compaſſion cold,
' Till trials purge his droſs, and turn his lead to gold?

P. 64.

The Mileſian Tales evince the author to be exceedingly well qualified for undertakings of this kind. The tales, though of a melancholy caſt, are very pleaſing and remarkably well told, particularly the Knight of Feltrim. The miſcellaneous poetry conſiſts principally of complimentary addreſſes to the author's friends, elegies, &c. The monody on the death of the late Marquis of Downſhire breathes the genuine ſpirit of elegiac verſe. We however ſelect the following ode on the marriage of Lord Moira with the Counteſs of Loudoun.

" From Holſtein to Almada's heights *
The tuneful Maids are mute and ſtill,
Nor Pindus now the Muſe invites,
Nor Fieſoles † romantic hill;

" * In Portugal. † Florence.

" Damp

Damp fears the general boſom chill,
  Whilſt Indignation burns to hear
The hireling rhymer deftly trill
  His ſonnets to a tyrant's ear.

" There let him tune with heart forlorn,
  And faltering hand, the ſlaviſh lyre;
Not thus beneath the brows of Mourne
  The Patriot wakes the Poet's fire.
Though meaneſt of the Muſes choir,
  The meaneſt ſuch a theme might warm;
Worth, Honour, Friendſhip, all conſpire,
  And Gratitude's ethereal charm.

" Hail to the Hymenæal ſtar
  That breaks thro' Danger's darkeſt ſhade,
Tho' Mars in fury mounts his car,
  Beneath Bellona's flag diſplay'd,
Dire ſignal of the bloody trade;
  The dauntleſs Warrior leads along,
In Glory's van, the plighted maid,
  And ſhews her to th' admiring throng.

" O! not for nought the generous tide
  Of Bourbon, Haſtings, and Navarre, (*a*)
And the TWIN ROSES ſummer pride,
  Which fortune menac'd oft to mar,
Were mixt by heaven's peculiar care
  In thee, and heaven a PLEDGE beſtows
(Foretold by many an omen fair)
  Of triumph to the BLENDED ROSE.

" Hail Caledon! which oft beheld
  Thy ſpearmen by his kindred led, (*b*)
Invaſion fled the trembling field,
  When thund'ring down with meaſur'd tread,
With Bruce and Freedom at their head,
  From Scotia's hills they ſwept the plain,
And native ſtreams, with ſlaughter fed,
  Ran purple to the ſubject main.

" Like meteors from a low-hung cloud,
  What ſpirits light on ARTHUR'S SEAT*!
With WALLACE in his airy ſhrowd,
  The CAMPBELLS and MONTGOMERIES meet,
And DOUGLAS, ſcorning Gallia's threat;
  Then, circling round Edina's towers,
Adown the long-drawn vales they fleet,
  To rouſe the Caledonian powers.

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* " A noted hill near Edinburgh."

" With

" With ſofter notes another choir
To ſpouſal warblings tune their lays,
When Beauty fans the Warrior's fire,
And Valour wakes the ſong of praiſe,
Twining the myrtle with his bays;
And viewleſs minſtrels ſing the LINE,
Whoſe growing ſplendors Hope ſurveys,
'Till Phœbus' ſelf forgets to ſhine.

" No! while a ſon of Charlemagne (*c*)
Survives, by heaven's protecting hand,
The cruel Corſican in vain
Halloos his mercenary band
To ſlaught'rous deeds, and lines the ſtrand
With crazy hulls that dread the deep;
Britannia's ſons the fight demand
On level ſhore or beacon'd ſteep.

" No trivial cauſe inſpires the flame,
No trivial pledge the realm ſecures,
Combin'd with Freedom's ancient claim,
Religion's aid our ſtrength aſſures.
Whether upon the rolling floors
Of England's barques, they mount the tide,
Or diſcipline her files enures
By land, to check th' Invader's pride.

" When mimic royalty, forlorn
Of Heaven and Fortune, diſappears
Like yonder cloudy crown of Mourne,
Diſperſt, by Sol, in pearly tears—
Long as he leads the dance of years,
May manly worth and female grace,
Whatever ſilver'd Age reveres,
Or Youth admires, exalt your race." P. 288.

It is painful to obſerve ſo many and ſuch groſs errors of the preſs, particularly at page 220, where Paſtor cum traheret per freta navibus, is printed Paſtor cum *tratreret* per freta *ravibus*.

" (*a b c*) Literally deſcended from the Emperor Charlemaign long before the Imperial title was diſgraced, the *Earl of Moira* is conſequently allied to the houſe of Bourbon, and more immediately by his deſcent from the ancient Kings of Navarre.

" It is well known, that the families of Haſtings and Bruce were nearly related, and both derived from the royal ſtem of Scotland. It is almoſt unneceſſary to add, that his Lordſhip numbers in his pedigree the Houſes of York and Lancaſter, the white and red roſe. See the Engliſh and Scotch Peerage, &c. &c."

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The whole forms a very agreeable collection of lyric poetry, and the dramatic piece with which the volume concludes, on the ſubject of Abſalom, though from the length of the ſpeeches and other cauſes not well adapted for repreſentation, will by no means detract from Mr. Boyd's claim as a poet and man of genius, for it contains ſome intereſting ſcenes and highly animated paſſages.

ART. VI. *Eight Sermons preached before the Univerſity of Oxford, &c.*

(Concluded from p. 533.)

THE 7th and 8th ſermons are on predeſtination, and the article of our Church relating to it. The firſt is taken up by an account of the doctrines of the churches of Rome, Germany, and Geneva, on this ſubject; preparatory to the conſideration of that of the Church of England. In the beginning of theſe expoſitions, Dr. Laurence very rightly fixes the different ſenſes in which this term has been uſed in the Chriſtian Church. Calvin, it is well known, taught that predeſtination preceded the divine foreſight of the actions of every individual; and that the latter was founded on the former; which therefore had no reſpect to actions foreſeen, or was irreſpective or abſolute. Others held that predeſtination followed that foreſight*; and therefore was reſpective,

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* We are aware that the term preſcience or foreſight, as applied to the Divinity, has been objected againſt: and St. Auguſtin has ſaid, "Quid eſt præſcientia niſi ſcientia futurorum? Quid autem futurum eſt Deo, qui omnia ſupergreditur tempora? ſi enim res ipſas in ſcientia habet, non ſunt ei futuræ, ſed præſentes: at per hoc non jam præſcientia ſed ſcientia dici poteſt. (l. 2. ad Simplicianum.) Law, in his annotations on Archbiſhop King, and others from whom we diſſent with regret, ſeem to have followed this opinion of Auguſtin. But in the divine knowledge, all things and acts are *truly*, and completely preſent in every moment: that is, *as they are*, and in all their accidents and relations. What happened yeſterday as paſt according to its true circumſtances; what happens now as preſent; what will

ſpective, founded in former conceptions of it, and therefore the ſenſe of the term introduced by it may be ſhown on the conceſſion of its moſt eminent original ſupporters, (in *their* late age of the Church) never to have been before received therein*: the latter opinion only prevailing, and the latter ſenſe of the term being, in conſequence, adopted. Thus alſo it continued to be uſed by the Church of Rome and her ſchoolmen: although they introduced herein an error of great magnitude of another kind, which requires to be pointed out. The German Church likewiſe varied not from this ancient uſe of the term, from the time their ſyſtem received its determinate ſhape at the Diet of Augſburg. On this point the Engliſh reformers adopted the deciſions of that Church entirely, as it will be ſeen: and, with thoſe deciſions, the uſe of the term *predeſtination* in the ſame ſenſe in which they applied it, to ſignify the determinations of the Deity, founded on his foreknowledge.

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happen to-morrow as future, for if the firſt or laſt were conceived as preſent in the divine mind, they muſt be conceived as they are not; or the divine knowledge muſt err. We have what we may call a moral certainty of knowledge of things future, as ſuch: in the Divine Mind that knowledge is abſolute. All things are preſent to God or to the Divine Knowledge: this includes their circumſtances; and in theſe the place of their exiſtence in the ſucceſſive order of things; or in time, or duration. Now their place in duration is preſent, paſt, or future: and to ſay of any thing or act now future, that it is preſent to the Divine Knowledge in every circumſtance, its futurition excepted; is to charge Omniſcience with imperfection.

* Note, p. 245. On the controverſy *ſuppoſed* by Calvin to have been begun by Caſtellio againſt his notions on this ſubject, Beza thus writes in the life of the former. "Satan gained this alone by theſe diſſentions: that this article of the Chriſtian religion which was *before involved in the deepeſt obſcurity*, had its darkneſs done away; and was rendered perſpicuous to all, not poſſeſſed by a ſpirit of contention." Some notices, indeed, are preſerved of a ſect of heretics in the fifth century, called the Predeſtinatiani: but their exiſtence has been diſputed. The affirmative was held by Piccinardi, and in the correſpondence between Uſher and Voſſius, it was admitted by one or both: by others it is held to be a term of reproach, uſed by the Semi-Pelagians againſt the followers of St. Auguſtin. The citations we ſhall make from Proſper and Hilary may be among the grounds of that concluſion.

It may deſerve alſo to be noticed here, that when we reject a new ſyſtem, we reject, together with it, the new ſenſes which the founder impoſed on old terms; if he endeavour by ſuch artifice to promote its reception: and they are the appendage of it which is received laſt, and with moſt difficulty. We may remark too, that Calvin himſelf fell not into the error of ſuppoſing that his opinions were ſupported in our articles: for we have ſeen the ſpleen he betrayed, at what he held to be a ſolicitude diſplayed by our reformers, to mix none of his peculiar doctrines in the Anglican Confeſſion of faith. The notes to this ſermon give ſtill another inſtance of this fact, extracted from a letter written by him in the reign of Queen Mary, to ſome Engliſh refugees; where he concludes a certain advice, ſaid to have been given on a proper occaſion, with an expreſſion implying a ſtrong ſuſpicion that it would not be received, as coming from ſuch an adviſer*. He certainly did not regard either his favourite notion of predeſtination, or the cover under which he introduced it, his new ſenſe of the old term, as having been adopted here, otherwiſe, ſhould we not have found him glorying in being the Apoſtle of England in his letters, and in his works; rather than breaking out into peeviſh complaints of the ſtudied oppoſition diſcoverable in our Reformation to his creed?

We have ſtill another conſideration to urge here. At that time, as we have ſaid before, the common ſenſe of the term predeſtination in the Chriſtian world (though then relatively a ſmall part of it, the Church of Geneva excepted) was a divine pre-determination, founded on foreſight. Now if our reformers, in the time of Edward the Sixth, had meant to uſe it in another ſenſe in the articles, than was generally received in their age, in the Chriſtian world, and univerſally in the age before them; the law of good faith would have required of them to have ſignified it by placing a Calviniſtic attributive before it; ſuch as unconditional, irreſpective, or abſolute: unleſs the omiſſion had been ſupplied in the body of the article. But the whole of the article, that is applicable to the queſtion, is ſhown in theſe two diſcourſes, and will be ſeen in our further obſervations upon them, to be hoſtile to the ſenſe which the addition of a Calviniſtic attributive to the term would give it.

Afterwards the Church of Geneva became greatly extended; and the reformed in France, the low countries, and Scotland, received their doctrines principally from Calvin,

* Notes, p. 390.

and many great and long controverſies following, on the Irreſpective or Calviniſtic predeſtination, and men declining the uſe of theſe deſcriptive attributives in converſation, and often in writing; the latter has for a very long period obtained almoſt excluſively the ſimple name, which is now wrongly, but too generally, underſtood of the Calviniſtic predeſtination only. For this reaſon, the ſenſe it bore in the age of Cranmer is now looked upon by the multitude as abſolutely an innovation in language, artfully attempted to be impoſed on mankind, to cover a feeble point. We have thought it our duty to be thus full on the obſervations here found on that ſenſe of the term which is now become ſo popular; for on this depends a great part of the miſchief which the Calviniſts are daily doing among the lower orders.

Some leading points in the doctrines of the ſchoolmen have been explained in theſe obſervations on the term Predeſtination: we now follow Dr. Laurence in what he has further given us from them. Thoſe individuals excluſively, who ſhall ultimately receive the rewards of heaven, they called *the elect* or the *predeſtinated*; thoſe who are to undergo eternal puniſhment, the *præſciti*, or foreknown: and they taught that their condemnation was ſimply foreſeen, but not predecreed of God. For this term Nicolaus de Orbellis is quoted; who expreſſes himſelf in ſuch a manner as to render it probable, that the term (præſciti) the foreſeen, is ſubſtituted inſtead of the reprobated (that is by divine decree in conſequence of foreſight) as an euphemiſm only. In the adoption of this term we remark, that the ſchoolmen followed the fathers: and Scotus cites St. Auguſtin, as ſaying "Puniſhment is predeſtined to ſinners (that is generally) but the individuals are (præſciti) foreknown only; not predeſtinated*." The diſtinction between the foreknown, and the reprobate by decree, Calvin derides as a frivolous ſubterfuge†. One of his arguments againſt it will be afterwards produced.

The ſchoolmen further taught, that God, willing that all men ſhould be ſaved, gives freely his grace to all; and this they call his antecedent will; but to obtain this ſalvation, they muſt obey the terms of his covenant. The firſt will is conditional, which becoming abſolute in reſpect to all who

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* Proſper's anſwer to Julianus might be here quoted to the ſame purpoſe.

† Note, p. 391.

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ſo obey, is his conſequent will. This mode of explaining the predetermination of the Divine Being, with regard to man, has been followed by many, and illuſtrated with much acuteneſs by Leibnitz: but we think him not to have freed it from the cenſure implied in the following direction of Melancthon, "Nec fingamus in Deo contradictorias voluntates *:" let us not ſet up the fiction of contradictory wills in God.

If there be a want of ſimplicity, or even ſomething more, in the mode in which the ſchoolmen attempted to explain that *vital principle of all religion*, that the predetermination of God with reſpect to man's final ſtate ariſes from foreknowledge, it may be paſſed over: but ſo much cannot be ſaid of the cauſe to which they aſcribe the divine election; as they ultimately refer it to human merit, teaching that works performed by man, the natural powers of man, merit grace congruouſly; and that thoſe done by the grace ſo obtained by his own power, are condignly meritorious of heaven. Finally, they held grace to be univerſally given, but defectible.

We come now to the public acts of the German Church, and thoſe publications which are regarded as of authority. Although its two leading divines had at firſt embraced the doctrine of abſolute neceſſity; yet Melancthon had not only departed from it, but avowed the contrary before he drew up the Confeſſion of Augſburgh; in which all alluſion to it is avoided. On irreſpective and abſolute predeſtination, he taught, that "the delirious dreams of the Stoics on fate and neceſſity, are not to be mingled with the doctrines of the church; being hurtful to piety and morals †:" and in his letters he gives to Calvin, who ſo jealouſly maintained them, the name of Zeno, the celebrated founder of that ſect of philoſophers. The cauſe of ſin the German Church maintained to be the will of the devil or of man; and laying it down as a principle that God is not the cauſe of ſin, they deduced from it, that contingency muſt be admitted; that we "ought not to diſpute on the ſuppoſed ſecret will of God ‡, nor to argue out of articles of faith relating to divine Predeſtination by human reaſon, but from the Goſpel ſolely.

In oppoſition to this, Calvin taught that every act of man was predecreed by the Almighty, but foreſeen by him in conſequence of that decree only: and with the decree of the

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* Note, p. 412. † Notes, 417. ‡ Notes, 412.

ſinners inevitable crimes, that of his eternal puniſhment was joined. We cite his words, ſpeaking of the *præſciti* foreknown, he ſays, "Paul tells us not that the perdition of the wicked was foreſeen, but that it was ordained by his counſel and will: and as Solomon teaches, the deſtruction of the impious was not only foreknown, but *they were predeterminately created that they* MIGHT *periſh**." No one, we preſume, will conteſt the juſtice of the impreſſion his own dogma made upon himſelf; when on a review of it he exclaimed, "Horribile decretum fateor!" A HORRIBLE decree I confeſs †."

The contrary doctrine to this he treats as a vulgar error; acknowledging at the ſame time that there were great authorities againſt him, namely, the whole body of the fathers of the Church, St. Auguſtin alone excepted; who having in his earlier works ſupported, at laſt diſcovered and ſolidly refuted it. The defence of St. Auguſtin againſt Calvin, claiming him as his precurſor in all the lengths to which he went, we leave to the Dominicans and the Port Royal: but how the new doctrines of St. Auguſtin were received when firſt publiſhed, we ſhall ſhow from extracts from the epiſtle of Proſper, before his diſciple, and afterwards his convert; and from another of Hilary. The former thus wrote to him on that occaſion.

"Many of the true ſervants of Chriſt hold the whole of what you have laid down on election by divine decree, as contrary to the opinion of the fathers, and the ſenſe of the Church" * * their repugnancy to this they juſtify by the authority of antiquity; affirming that your citations from the epiſtle to the Romans relating to prevenient grace, have never been underſtood by any eccleſiaſtical writer in the ſenſe you put upon them."

"Hilary goes farther and affirms, that "they alledge they have proofs of this, not only from the teſtimonies of other Catholic writers, but even from a former diſſertation of your own:" and his inability to oppoſe any thing to this cenſure he ſtates in a ſubſequent part of his Epiſtle, in theſe terms; "How theſe objections are to be done away, we beſeech you, bearing patiently with our inability, that you will fully ſhow." He adds that "theſe objections had been almoſt unanimouſly taken up, after a re-examination of the opinions of the ancients; and the fatal effect of the new doctrine of abſolute predeſtina-

* Note, 391. Cal. In Rom. c. 9. v. 19.

† Inſtit. l. 3. Notes, 245.

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tion "on religious diligence and on virtue," was not omitted among them.

The cauſe or grounds of election muſt of neceſſity be the ſame with thoſe of juſtification; and while, as is here ſhown by Dr. L., the Romaniſts attributed it to human merit, the German Church aſcribed it to a living and efficacious faith, the neceſſary fruit of which is good works.

To what extent God has given his grace to man, and its effect where given, is another great diviſion of the ſubject of Election. It is here ſtated, that the German Church held it to be given univerſally; but that it is reſiſtible by the depraved will; and defectible, or may be withdrawn; and that Calvin, on the contrary, taught that it was given to the Elect only or partially; and that it was irreſiſtible, and indefectible.

On this we ſhall make ſome remarks. Reſpecting the irreſiſtible operation of grace, Calvin has the authority of St. Auguſtin againſt him; for that father affirms, that "the divine grace gives aid to man's will; and if it be not effectual the cauſe is in man, and not in God *:" and in another place Eſau "was reprobated only becauſe he deſpiſed the call of God †:" and in this opinion he continued during his controverſy with the Pelagians. He is in oppoſition to Auguſtin likewiſe on the indefectibility of grace, as appears among many other paſſages in his writings, from his epiſtle of the latter to Vitalis: "the reaſon why ſome men who will not perſevere in the Chriſtian faith and ſanctity, receive this grace for a time, yet live until they fall from it, although they might have been taken away before, let him ſearch out who can ‡."

Calvin has not refrained from putting in his claim to originality, in behalf of this ſyſtem of the operation of grace on the human mind; which, he informs us, "reſembled not that taught and believed in paſt ages §:" and his boaſt of originality, as far as it extends only to the doctors of the Chriſtian Churches, we believe to be juſt, and that in this important diſcovery he was anticipated by none of thoſe teachers. Still it has been his fate to have had a precurſor in it, of a different kind. Much coincidence, it is generally known, is to be found between Calvin's poſitions on abſolute election and reprobation, and thoſe of the Mahometan doctors: what was

* De Peccat. Merit. et remiſs, l. 2. c. 17.
† Ad Simplic. l. 1. ‡ Ep. 107. § Notes, 331.

wanted to complete this, into the ſyſtem taught afterwards by him, was added by Abu Hanîſa, who died in the year of the Hegira 150. If he wrote with the beauty and elegant benignity with which he ſpoke, he has few rivals. He is conſidered by the Sonnites, or orthodox Mahometans, as the chief and firſt Imam of the Moſlem law; as Calvin was preferred by his followers to all the fathers. One of his works bears the title of the *Moallem*, or the maſter, "the inſtruction," or as may be called the inſtitutes of Mahometaniſm *. "In this he maintains, that as long as a Moſlem continues in the faith, he cannot become an enemy to God, though he may fall into enormous ſins; that ſuch ſins cannot deſtroy the validity of faith; and that grace † is by no means incompatible with ſin." The laſt of theſe points may not be advanced by him in theſe very terms, but from its analogy to what precedes on the ſubject of faith, it appears to be a direct and abſolutely neceſſary conſequence of what he has laid down. This ſyſtem is called Haniſiah; but it is not in the power of a proteſtation, even of ſincere piety, aided by two or three of thoſe ſubtle paralogiſms by which a metaphyſical head often blinds an erroneous conſcience, to clear the principles of Hanîſa and Calvin of their direct conſequences. One might as well admit a propoſition in geometry, and endeavour to reaſon away the corollary. Nor do we hold it a reproach to our national Church, that, on ſome points relating to predeſtination, it has receded leſs from that of Rome than Calvin did, when he drew ſo near to the ſtandard of Mahometan orthodoxy; the 17th article declaring, that, after we have received the Holy Ghoſt, we may depart from grace given.

After this compariſon of the tenets of the three Churches on predeſtination, Dr. Laurence comes to the expoſition of

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* Modern Univerſal Hiſtory, v. 2, p. 125. 141.

† That the Mahometans ſhould have any controverſies on the nature of grace, may to ſome ſeem ſtrange; but the followers of Mahomet contend, that he is the very Comforter which our Saviour promiſed to ſend to his diſciples, John xvi. v. 7. "If I go not away, the Comforter will not come unto you; but if I depart I will ſend him to you," therefore among the other titles which they give him in their language, one is Paraclete; which is the Greek word uſed in this text, for the Comforter, made Arabic. (Prideaux Life of Mahomet 123, Eighth edit. from Al Jannabi) they undoubtedly aſcribe to Mahomet the operations, as well as the title of the Paraclete. (the Holy Ghoſt.)

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that of our own contained in the 17th Article; which is the ſubject of the laſt of theſe excellent and learned diſcourſes. In the preceding he had ſhown, that, at the time the Articles were formed, the divines of the Chriſtian Church underſtood by predeſtination a predetermination of God founded on foreſight; thoſe of a ſmall ſect juſt riſing into conſequence alone excepted: and in that more eſtabliſhed ſenſe, as we have ſhown above, it muſt be here underſtood; if nothing following in the Article make it neceſſary to be otherwiſe received.

In the diſcourſe itſelf we find a full proof, that the Article contains nothing implying an admiſſion of the irreſpective predeſtination of Calvin; but, on the contrary, many things repugnant to it. Beſides, predeſtination to life or election, is by the article declared to be the everlaſting purpoſe of God conſtantly decreed by his council, ſecret to us. Words taken from Melanchthon, the great oppoſer of abſolute predeſtination, who ſays, God "has revealed (in the Goſpel) his ſecret decree for the remiſſion of ſins through his Son." Following the German divines, Dr. Laurence here deſcribes the divine election to be of a claſs or collective body. Of a claſs it is the nature that every individual falls under its general deſcription; the agreement of each to which is the ground of his belonging to it. This is totally oppoſite to irreſpective predeſtination; which ſelects arbitrarily, and without regard to the deſcription of the individuals elected.

Of the elect, the tranſlation of the Article affirms, that "they be called according to God's purpoſe, by his Spirit working in due ſeaſon." This is here compared with the original: "they be called, by his Spirit operating at a ſeaſon (or time) of opportunity, by the purpoſe of God." On this it is obſerved, that this call is deſcribed as taking place according to time and circumſtance, which is contrary to the doctrine of its being irreſiſtible: for when we ſpeak of an opportunity for an act, it implies that at that point of time other circumſtances exiſt and concur to make it effective, as to the end purpoſed by it; which, without ſuch concurrence, it may fail to be. It alſo appears, from the words of the Article, that this call is not abſolutely irreſpective: for as to time, it is regulated with reſpect to opportunity or the concurrence of circumſtances. This poſition admits alſo that there are ſeaſons when this opportunity does not exiſt; or the exiſtence of a power which can and would at ſuch times oppoſe the divine call; that is the freedom of the will under it. Now it cannot be contended, that the will is able to oppoſe the motions of grace at one time and not at another.

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We ſhall venture here to make another obſervation, ariſing out of the terms of the Article: "the godly conſideration of our predeſtination" fills the minds of men with ſeveral heavenly affections there mentioned; and "they walk religiouſly in good works." This is the undoubted conſequence of the conſideration of reſpective predeſtination, or that founded on divine foreſight; but thoſe of the belief of a predeſtination, which has no reſpect to the future actions of the individual, muſt be oppoſite, as the grounds of the different modes of election are different. For he who holds his future beatitude decreed to him without reſpect to his future acts, muſt hold alſo the degree of that beatitude in like manner irreſpectively predecreed: and that no good work he can perform, no vice he can commit, can increaſe or diminiſh it. Now Nature points out to man to purſue the greateſt happineſs in his power to attain; and Wiſdom, that this greateſt happineſs conſiſts in the ſum of his enjoyments here and hereafter; wherefore the abſolute predeſtinarian, ſuppoſing the quantity of his future felicity fixed by irreſiſtible decree, and therefore not to be diminiſhed by his actions here, muſt, (by the great law of Nature and Wiſdom, which ordains us to endeavour to make the ſum of our enjoyments throughout our whole exiſtence, the greateſt) purſue every gratification and advantage of whatever kind, of which the temporal bad conſequences probably following ſhall not exceed the pleaſure expected from them: and by the converſe of the ſame argument, the like will be ſhown to be true of thoſe, who may eſteem themſelves in a ſtate of abſolute reprobation. As our reformers therefore affirm, of the godly conſideration of predeſtination ſpoken of in the article, conſequences directly contrary to thoſe which reſult from the predeſtination of Calvin, they ſo denied his doctrine on that head.

If it be aſked why this tenet appears to be condemned only by inference and induction? it is anſwered, that it has been ſeen before, that Melanæthon and Cranmer looked forward to a union of all the reformed churches; to which a declaration, in a full and expreſs form, againſt the errors of any one of them, would have oppoſed ſtrong obſtacles, if it had not rendered it impoſſible. In ſome confeſſions of faith, drawn up by Bucer, this pacific ſyſtem was carried to a length equal to this, with no ſuch advantage in view.

In the laſt clauſe of the article it is added, that "we muſt receive the promiſes of God in ſuch wiſe as they be generally ſet forth to us in holy ſcripture; and in our doings, that

that will of God is to be followed, which we have expreſsly declared unto us in the word of God." The original has it "expreſsly revealed." Here again, it is obſerved, we find the compoſers of the article following the anti-predeſtinarian Melanctlion; who ſays on the ſubject of election, "that we are not to judge of the will of God otherwiſe than as according to *his revealed word:* (juxta verbum revelatum) words containing no obſcure cenſure of the temerity of that preſumptuous great man, who endeavoured to patch Chriſtianity with one of the worſt parts of the philoſophy of Zeno; and to ſew on the tail of a Stoic's gown for a train to the Chriſtian robe of truth and righteouſneſs.

The anti-calviniſtic force of this concluſion, we are here likewiſe informed, has ſtruck even the enemies of our church: who contend, that while the preceding part of the article admits abſolute predeſtination in theory, this concluſion is a caveat againſt the admiſſion of its conſequences in practice. To the ſecond part of the antitheſis 'that our church proteſts againſt thoſe conſequences, we oppoſe nothing: that it admits the doctrine in theory is in the fulleſt manner hiſtorically refuted in theſe two laſt ſermons: but we are ſorry that pious and good Calviniſts (for notwithſtanding the groſs errors of their faith, there are and have been many ſuch) when they come to explain themſelves upon being preſſed with the Antinomian tendency of the whole ſyſtem, fall directly under this ironical cenſure.

Dr. Laurence concludes by obſerving, that there are two other kinds of external evidence by which the Anti-calviniſtic ſenſe of the articles may be proved; the firſt is furniſhed by the liturgy; to this, on certain occaſions, he has reſorted, and chiefly to the ſervice for baptiſm; the ſecond is the writings of the Engliſh reformers themſelves: but theſe 'as the evidence of individuals,' he rightly has conſidered as leſs deciſive, than what the whole body, by public act, collectively avowed as the doctrine of the church, by inſerting it in the church ſervices. Yet in the notes we have ſome extracts of this kind of the moſt deciſive force; and particularly from Latimer and Hooper. He then gives a ſummary of theſe eight diſcourſes, and ends them by lamenting the double attack to which theſe conſtructions, falſely put on the articles of our church, expoſe her clergy: the Socinian reviling their bigotry in maintaining doctrines ſo indefenſible as the ſyſtem of Calvin; the Calviniſt their hypocriſy, in teaching what is oppoſite to the confeſſion they have ſubſcribed. Theſe ſermons are an excellent refutation of both theſe ſevere charges.

It remains to give a ſummary character of them. The neceſſity of laying open the falſe ſenſes attempted to be impoſed upon the articles, for the purpoſe of making way for the errors of Calvin, is apparent. We could have increaſed the number of modes in which we have ſaid this could be effected; and ſhould rejoice to ſee each of them duly treated as a ſeparate whole. But of theſe external proofs that the true ſenſe of our national confeſſion is not Calviniſtic, none can be more direct and concluſive, than a demonſtration that they were taken from the public confeſſions, drawn up by divines who oppoſed the doctrines of Calvin; or from ſuch of their writings, as were regarded as authentic expoſitions of theſe public documents. This demonſtration is given in the work before us, for the firſt time. That it was not performed when the writings of the German divines were more ſtudied, and that the plan is in this age original, is a circumſtance of no little ſingularity. The works of theſe reformers were following thoſe of the ſchoolmen into the cave of oblivion, if they had not already gotten ſomewhat beyond the mouth of it; and theſe ſermons of Dr. Laurence required extenſive reading, of a kind now generally laid aſide. The ſelection from theſe writers, which it became neceſſary for him to make, required great diligence; a certain felicity of diſcernment, which ſees the deciſion of a conteſted point, in what an ordinary examiner would paſs over; and much more ſolicitude in the choice of authorities bearing with evident and clear force on the concluſion the writer wants to eſtabliſh, than to the multiplication of them: all theſe qualifications Dr. Laurence brought with him to this work. The ſubject of theſe diſcourſes divides itſelf into greater branches; and the unity of the arrangement adopted in all, facilitates the ready conception of them ſeverally. The faith of the Roman church, that of Geneva, and of Germany, are firſt ſtated: and after a due collation of the two former with the laſt, they are all compared with ſuch of our articles as treat of the ſame ſubject; and the coincidence of the latter with the German church, and its oppoſition to the two others, is ſhown.

The far greater part of the citations are thrown into notes; and their quantity, which is about double that of the ſermons, ſhows that diligence of the preparation for this work, which we have before mentioned. Great advantages reſult from this diviſion; every citation which requires it, may, in this mode, be elucidated or critically examined, as a ſmall ſingle ſubject: more of the proper form and tone of compoſition is preſerved to the ſermon; and the loſs of force avoided, which

which always ariſes, when the great propoſitions of an argument are much ſeparated by critical hiſtory, or enquiries which ſometimes muſt deſcend even to grammatical minutiæ. This arrangement has powers of its own kind: Bayle has availed himſelf of them to promote the cauſe of ſcepticiſm and irreligion: we are happy to ſee them moſt ably employed to a better uſe. But we wiſh the example of that writer had been here followed in giving a tranſlation of all the citations. The omiſſion takes ſomething away from the ſtrength of the proofs, to thoſe who may ſtand in the greateſt need of them. To have given a tranſlation without the original is the oppoſite defect, and is of no ſmall magnitude: but to this our limits have compelled us, in moſt inſtances, to ſubmit.

The ſtyle of theſe ſermons is good, and well ſupported throughout. If this article had not run to a great length, by other means, examples might have been given of it. The ſummary with which the whole concludes would have furniſhed us with an excellent ſpecimen. Of this new tract of the regions of theological ſcience, others have given brief notices, with obſervations on ſome parts of it; Dr. Laurence has thoroughly inveſtigated and deſcribed it. He has furniſhed our preachers, and the advocates of our church, with arguments new, concluſive, and popular; and the church itſelf with a ſolid and important work, which, now it is finiſhed, fully explains to every mind how great a deſideratum it has long been. J. B.

ART. VII. *An Enquiry into the Syſtem of National Defence in Great Britain. By John Macdiarmid.* 2 Vols. 8vo. 18s. Baldwin. 1805.

SCARCELY any ſubject is of more importance (at leaſt in the preſent ſtate of the world) than that of national defence: but there is none which has given riſe to ſuch various and contradictory opinions, or on which ſpeculative reaſoners have ſo widely diſſented from the eſtabliſhed practice. We ought therefore cautiouſly to weigh and diligently examine every theory, however ſpecious, on this intereſting topic, leſt a precipitate and ill-conſidered change ſhould produce conſequences diſaſtrous to the public ſecurity.

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We do not apply theſe obſervations peculiarly to the author before us; many of whoſe ſuggeſtions appear to us well worthy of attention; but we deem his theory, on ſome parts of the ſubject, not eaſily reducible to practice; and his reaſoning, on ſome of the various topics which he has treated, rather ſpecious than juſt.

The author has divided his work into two parts. The firſt of theſe treats "of the means by which Great Britain may be rendered ſecure, without diminiſhing her proſperity;" the ſecond ſuggeſts improvements in "the ſyſtem of national defence."

It cannot be expected that we ſhould enter into all the topics, far leſs that we ſhould examine all the arguments in a work like the preſent, which embraces almoſt the whole circle of political œconomy; but we will endeavour to mark its moſt prominent features, and diſtinguiſh its general character.

The firſt ſubject of the author's conſideration is the general proſperity of Great Britain. He very fully and clearly refutes the opinions of thoſe who repreſent her as in a ſtate of decline, ſhowing, from facts well known, or recorded in the moſt approved works, that, upon the whole, there is an increaſe in the commerce, wealth, power, and public ſpirit of this country. Yet, he further obſerves, there are obſtructions to this proſperity, which conſiderably retard it's progreſs, and which ariſe, in his opinion, from our ſyſtem of defence. The national loſs, by the number of men taken from productive induſtry, the maintenance of the officers and other perſons attached to the naval and military departments, or employed in the collection of the revenue deſtined for this ſervice, the waſte which attends the ſupport of an army and navy, particularly on foreign expeditions, the wealth taken from us by ſubſidies, and the maintenance of foreign troops to enrich foreign countries, the purchaſe of military ſtores, arms and ammunition, the ſhips and fortifications, and the loſs by a portion of capital remaining unemployed till productive labourers can be replaced, are all enumerated as obſtructions to national proſperity, ariſing from our ſyſtem of national defence.

The author next examines the means employed for removing thoſe obſtructions, and endeavours to ſhow that they have hitherto been attended with little effect.

"There ſeem," he obſerves, "to be but two modes in which an efficacious remedy can be applied to the evils ariſing from the

the ſyſtem of defence, without rendering the nation leſs ſecure. The one is, to leſſen the national danger in ſuch a manner as that preparations of much leſs extent ſhall be neceſſary to her defence: the other is, to introduce ſuch improvements into her ſyſtem of defence, as that it will encroach leſs on her proſperity, while at the ſame time it renders her equally ſecure."

He then enquires, What alleviations of the public burdens are practicable? and, after ſhowing the evils and dangers attending the increaſe of the national debt, examines the different ſchemes to reduce it. He firſt conſiders whether it be practicable to pay off the national debt by the ſacrifice of a portion of the national property, and, having condemned that ſcheme as oppreſſive and hazardous, adverts to the opinion of thoſe who recommend a national bankruptcy, and very decidedly and juſtly condemns it. Next he diſcuſſes the reſource afforded by the ſinking fund, combating the arguments of thoſe who think the national debt ought not to be reduced, and ſhowing that if the debt were completely annihilated, other depôts equally ſecure and convenient would be deviſed for thoſe who now inveſt their money in the public funds. He argues (we think juſtly) that a ſinking fund ſhould be rendered abſolutely unalienable; but rather uncandidly imputes to the miniſters of this country in general, a diſpoſition to laviſh the public money in vain and ambitious projects; ſince he admits, at the ſame time, that every addition to the public burdens diminiſhes their popularity, and conſequently renders their power inſecure and precarious.

He thinks that "in the preſent ſtate of our expenditure, no ſuch ſum can be ſet apart for a ſinking fund as will be able to reduce the debt, or even to prevent its further accumulation." Our limits will not permit us to examine at large the calculations upon which this opinion is founded. From the above ſtatements, this writer infers that "it is to a reduction of the preſent expenditure alone that the government can look for relief from thoſe embarraſſments which (in his opinion) hurry it forward to ruin;" and ſuch a reduction, he repeats, can only be made by one of the two ways already mentioned, namely, by ſhortening the period of war, or introducing beneficial alterations in the ſyſtem of defence.

The period of war is not, the author argues, likely to be ſhortened by any alteration in the ſtate of public affairs. The ſecond part of the work is therefore devoted to the means of improving the ſyſtem of national defence. Of the

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two modes by which a nation can reſiſt her enemies, namely foreign aſſiſtance, or her own intrinſic reſources, the latter is juſtly preferred. " Foreign aſſiſtance, of every deſcription, may, (in the author's opinion,) without detriment, be entirely relinquiſhed in our ſyſtem of national defence."

The different modes of augmenting the reſources applicable to defence are next diſcuſſed. It is attempted to be ſhown " that all acceſſions of diſtant territory, inſtead of augmenting the reſources of Great Britain, applicable to her defence, tend to their diminution." In the enquiry which follows, reſpecting our intrinſic reſources, the mercantile ſyſtem, (as the author terms it) is ſtrongly condemned. We are no friends to prohibitions, monopolies, and bounties; but think the author exaggerates their extent and ill effects. Under the preſent circumſtances, it is ſafer to make gradual improvements in our commercial regulations, having regard to thoſe liberal principles which later writers have adopted, than at once to deſtroy the whole ſyſtem. The policy of the navigation laws (which is much queſtioned by this writer) opens a wide field for diſcuſſion, upon which our limits will not permit us to enter.

" The expediency and neceſſity of rendering a people warlike" forms the next topic of conſideration, and is very fully and ably diſcuſſed. The prejudices which many have entertained reſpecting the effects of wealth, civilization, learning, commerce, on the martial ſpirit of a people, are juſtly combated, and, (we think) effectually done away; the fanciful doctrine of Monteſquieu and others, which aſcribes to the influence of climate the warlike or unwarlike character of a nation, is alſo proved to be unfounded, by various inductions from ancient and modern hiſtory."

The qualities neceſſary to render a people warlike this author ſhows to be " intrepidity, hardihood, patriotiſm, and ſkill or dexterity in the art of war:" he then enquires what circumſtances tend to produce theſe ſeveral qualities, diſtinguiſhing very properly between ferocity and true courage, and obſerving that a man may be rendered intrepid by more powerful cauſes than even the habits of warfare. In this part of the work are many ingenious and entertaining remarks; but they are multiplied beyond what the ſubject required; and draw our attention from the principal object; which is, to point out the leading cauſes of a warlike diſpoſition, in order that all the public meaſures hereafter adopted may have a tendency to produce it. We will therefore, in this part, extract the ſubſtance of each of the author's diviſions or ſections, which he has judiciouſly abſtracted at the

end of each. On the ſubject of intrepidity he thus concludes:

"In the courſe of this diſquiſition it has appeared, that a government, by regulations which forcibly counteract the natural courſe of things, may produce intrepidity among its ſubjects; that, however, ſuch intrepidity can never be either univerſal or permanent; and that when any portion of the people is rendered more peculiarly intrepid by ſuch regulations, another portion neceſſarily becomes leſs intrepid than they would otherwiſe be. It has alſo appeared that a government, by allowing things to take their natural courſe, by permitting its ſubjects to acquire and enjoy what never ſhould be withheld from them, may produce among them an intrepidity at once complete, univerſal, permanent, and peculiarly adapted for the purpoſes of warfare, as far as the defence of a nation is concerned." P. 129.

After diſcuſſing at large "the circumſtances which render a people hardy," he thus ſums them up at the concluſion:—

"In the courſe of this ſection it has appeared, that a government, by forcible regulations, cannot poſſibly render its ſubjects more hardy in one way, without rendering them leſs hardy in another; that it cannot, by any regulations, render one part of its ſubjects more hardy without rendering another leſs hardy; that it cannot increaſe the number of thoſe it accounts moſt hardy in any better way, than by allowing induſtry its free courſe; and that when a people is allowed to purſue the natural courſe of improvement without interruption, they will neceſſarily become hardy, in the manner moſt adapted to the purpoſes of warfare, both univerſally, permanently, and in the higheſt degree." P. 160.

The circumſtances which render a people patriotic, and produce the ſenſe of a common intereſt, are ſtated to be, firſt, "an attachment to the ſame government;" and ſecondly, "a general and continual circulation of property." Theſe circumſtances the author ſhows to apply with peculiar force to Great Britain. Having expatiated on this topic, and ſhown how little danger is to be apprehended from invaſion, Mr. M'D. recapitulates his principal heads of argument in the following terms:

"In the courſe of this ſection it has appeared that, although a people may, in certain circumſtances, be rendered patriotic, by regulations which counteract the natural courſe of things; ſuch patriotiſm can never be permanent.

"It has alſo appeared that a government, by allowing induſtry to purſue its natural courſe, and by permitting its ſubjects to enjoy what ought never to be withheld from them, may render them patriotic, univerſally, permanently, and in the higheſt degree.

"It has likewiſe appeared that, by the accumulation of wealth, which ariſes from the free progreſs of induſtry, ſeveral obſtructions, which counteract the patriotiſm of a people, and render them unwilling to undertake their mutual defence, are removed: that ſuch obſtructions, however, cannot, in certain circumſtances, be wholly removed; that they can never be removed to ſuch a degree as that the inhabitants of Great Britain, and the ſurrounding iſlands on the one part, and the inhabitants of the diſtant Britiſh dominions on the other, ſhould be induced by patriotiſm to undertake their mutual defence. But it has appeared that, by allowing induſtry to have its free courſe, and the whole people to enjoy what ought never to be withheld from them, every obſtruction has been or may be removed which can prevent the patriotiſm of the people of Great Britain, and the ſurrounding iſlands, from rendering them willing to undertake their mutual defence, as far as this defence can be conducted within the limits of theſe territories. By theſe means, therefore, it is in the power of the Britiſh government to render the inhabitants of Great Britain, and the ſurrounding iſlands, patriotic, univerſally, permanently, in the higheſt degree, and in the manner beſt adapted for the purpoſes of warfare, as far as the national defence is concerned, and as far as this defence can be conducted within the limits of theſe territories." P. 219.

Skill and dexterity in the art of war, and the circumſtances which tend to produce it, form the next ſubject of conſideration, and are very fully diſcuſſed. It is impoſſible, within our limits, to examine all the author's poſitions and reaſonings; with ſome of which we do not entirely agree. His objections to the militia laws, in particular, are, in our opinion, carried too far. Yet much of what he alleges is well founded; and the times, we admit, require at leaſt conſiderable modifications in that part of our defenſive ſyſtem.

The general defence act forms the next topic of the author's animadverſion. He labours to ſhow that, although it is a prerogative of the crown (and indeed of every government) to call upon its ſubjects to aſſiſt in repelling an invaſion, it has no right to compel them, previouſly, to learn the uſe of arms. This doctrine, we conceive, cannot be diſputed; and it is, we preſume, the ground and motive of the ſtatute; which, grafting its proviſions on the common law,

law, endeavours to render the acknowledged right of the government effective to the defence of the country. We cannot, therefore, in this point of view, ſee the abſurdity which this author ſeems to impute to it; nor do we conceive that a diſcreet and temperate exerciſe of the powers with which the government was inveſted by that ſtatute, would have been attended with all the inconvenience and oppreſſion which he deſcribes, and which certainly might be the conſequence of exceſſive and undiſtinguiſhing rigour. Theſe diſcuſſions bring the author to the plan of defence which he himſelf has conceived, and which conſiſts in exempting from taxes, or a conſiderable portion of them, all thoſe who will undertake the national defence. For this purpoſe the property tax is ſelected, as more particularly impoſed for the purpoſes of defence, as the only tax which could immediately be diſpenſed with on the return of peace, as the moſt odious and oppreſſive of all, and as the moſt likely, of all taxes, to be completely removed by the meaſure propoſed. By this method, which the author explains and juſtifies at large, he propoſes to raiſe what he terms "a conſtitutional army" for the purpoſes of home defence. We ſhall not enter at large into the reaſons adduced in ſupport of this plan, but cannot, with all the attention in our power to beſtow, deem it, upon the whole, expedient or practicable. As few of the loweſt claſſes would, by this plan, have any inducement to ſerve, by far the greater part of the population, and the moſt capable of enduring hardſhips, would be excluded from the army propoſed. Few would enrol themſelves who did not find, on calculation, that the expence of clothing and arming themſelves, together with the loſs of time and inconvenience, was more than balanced by the exemption from their proportion of the tax. The army, or ſkeleton of an army, which ſuch a meaſure would produce, muſt, we conceive, be compoſed of noblemen, gentlemen, and the better ſort of tradeſmen and farmers; whoſe exemptions would operate very unequally, unleſs the wealthier were compelled to hire others, as well as to ſerve themſelves. The defalcation of revenue would undoubtedly be great, and unleſs it ſhould produce a large and well-diſciplined force, out of proportion to the object attained. Some of theſe objections ſeem to have occurred to the author; but we do not think they are wholly obviated by the anſwers which he has given.

The author, in confirmation of his plan, makes many remarks on the riſe, progreſs, and ſuppoſed decline of the volunteer ſyſtem; from the defects of which he conceives his ſcheme would be wholly exempt.

He laſtly conſiders the neceſſity and expediency of a ſtanding force to Great Britain, and propoſes, that the amount of ſuch a force ſhould be the ſame in peace as in war; a ſyſtem which, we preſume, will ſcarcely be adopted, although a permanent army and navy, to a conſiderable amount, may poſſibly be neceſſary in future. In one point we entirely agree with this author. A ſtanding army, whatever the amount, cannot, in theſe times, and in our country, be dangerous to public liberty. Many of the author's ſuggeſtions for levying and for regulating this force, ſeem well worthy of conſideration: others appear to us fanciful and impracticable.

Upon the whole, this treatiſe, though ſomewhat prolix in its ſtyle, and not wholly free from viſionary theories, is intereſting from the ſubject which it treats, the variety of important matter which it contains, and the ability with which the topics are arranged, and the arguments digeſted.

ART. VIII. *Eſſays chiefly on Chemical Subjects. By the late William Irvine, M. D. F. R. S. Ed. &c. And by his Son, William Irvine, M. D.* 8vo. pp. 490. Price 9s. Mawman. 1805.

THIS work is divided into three parts, which, in all, contain twenty eſſays, viz. four in the firſt, fourteen in the ſecond, and two in the third part.

A conſiderable time having elapſed ſince the death of the late very ingenious Dr. Irvine, which took place about nineteen years ago; his ſon, the editor of the preſent work, and author of ſome of theſe eſſays, thought it neceſſary to give ſome reaſons for ſo long a delay of this publication. His principal reaſon ſeems to be a deſire of ſhowing how far his father had hinted at or anticipated ſome of thoſe diſcoveries, which have been made or publiſhed ſince his time, and which have occaſioned a wonderful revolution in the ſcientific world, eſpecially with reſpect to chemiſtry.

The late Dr. I. never publiſhed his experiments and diſcoveries, excepting in his verbal lectures, from his profeſſional chair in the Univerſity of Glaſgow; hence ſeveral of his ideas, improvements, &c. made their way into the world, perhaps in an imperfect or indiſtinct manner, which his own account might elucidate, notwithſtanding the unfiniſhed ſtate in which ſeveral of the eſſays were found among his manuſcripts.

ſcripts. Another motive for offering to the public the preſent work, was the recent publication of the late Dr. Black's lectures, whoſe experiments and doctrines are very nearly connected with thoſe of Dr. Irvine.

As moſt of Dr. Irvine's eſſays, if not all, were not intended for publication, they were evidently in want of ſome previous ſtatements, elucidations, &c.; hence the preſent Dr. I. thought proper to prefix ſome eſſays of his own compoſition to thoſe of his father.

"I have, he ſays, in the preface, according to the views now mentioned, divided the following work into three parts. In the firſt of theſe, I have endeavoured to give an ample and accurate account of Dr. Irvine's ſpeculations upon heat: in the ſecond, I have placed ſuch of his writings as appeared to me to admit of publication: in the third of theſe diviſions, I have ventured to add a very few eſſays, for the matter and compoſition of which I am myſelf ſolely reſponſible."

Towards the latter part of the preface, the editor relates ſome hiſtorical facts, from which it appears, that both Mr. Watt, of Birmingham, and the late Dr. Irvine, are entitled to the honour of the diſcovery of the metallic nature of manganeſe, which they made previous to the Swediſh chemiſts, to whom it has been generally attributed.

The firſt eſſay of the firſt part, *on the nature of heat*, contains an explanation of the names and ſenſation of heat, and a conciſe account of the various hypotheſes that have been advanced reſpecting its nature, together with the principal arguments which tend to invalidate or to corroborate each of thoſe hypotheſes,

In the courſe of this eſſay, this author mentions Sir Iſaac Newton's well-known rule for judging of very high temperatures, from the cooling of the bodies, &c. He then ſays, as an objection to that rule, that a body, though continually cooling, would never arrive at the temperature of the ſurrounding medium.

"For if the degrees of heat loſt in equal times be 8, 4, 2, 1, then according to the hypotheſis the order of cooling after this would be $\frac{1}{2}$, $\frac{1}{4}$, $\frac{1}{8}$, $\frac{1}{16}$, $\frac{1}{32}$, in infinitum. But as we find that a body cooling in a very little time arrives at the temperature of the air, this cannot be the caſe." P. 30.

It may be aſked, why this cannot be the caſe, and what reaſon has he for ſaying that a body cooling in a very little time arrives at the temperature of the air? Has he ever ſeen a thermometer which could indicate ſuch equality of tem-

perature within the 1000th part of a degree? So far from being of the ſame opinion, we think it moſt probable that, ſtrictly ſpeaking, ſeldom two ſeparate bodies, or even the different parts of the ſame body, are preciſely of the ſame temperature.

In the ſequel this author mentions an ingenious method, imagined by the late Dr. I., of aſcertaining temperatures higher than thoſe which thermometers can reach. This method was originally uſed for determining the temperature at which iron begins to be viſible in the dark.

"Since then, he ſays, it appears, that 635° propoſed by Sir Iſaac Newton is too low for the point of viſibility in the dark, it became an object of ſome curioſity and importance to arrive at a more accurate determination. Dr. Irvine found, by numerous experiments, that equal bulks of iron and water of different temperatures being taken, and the iron immerſed in the water, the new temperature is *nearly* the mean between the former ones. He heated iron of a known bulk to a proper degree, it was then introduced into the dark apartment through the orifice already deſcribed, and it was allowed to cool till it juſt diſappeared. At that moment it was dropped into water of a given bulk and temperature, and the heat was obſerved which it communicated to the water. If the quantity, by bulk, of water was ten times greater than that of the iron, he computed that the iron had been ten times hotter than the heat which it imparted to the water. That is, if the water had gained one degree, that the iron muſt have loſt ten degrees; or, in other words, let the water be taken as ten and the iron as one, and for every degree given to the water, allow ten degrees to have been in the iron. Proceeding in this manner, Dr. Irvine made many experiments to aſcertain the luminous point, but I have not been able to learn accurately the numerical reſult.

"In a ſimilar way he made many trials of the heat of a common coal fire, by examining the temperature of a piece of iron which had been allowed to remain in it for a conſiderable time. In no leſs than twenty ſucceſſive experiments, inſtituted to aſcertain this point, Dr. Irvine never found the reſult higher than 796°, or lower than 790°. This coincidence, which in experiments of this kind is truly remarkable, may be regarded as nearly exact, and adds much to the probability of the juſtneſs of the method employed. The ſources of inaccuracy alſo ſeem chiefly to have been ſuch as rather lower the reſult. Such for example as the ſteam, which might be formed, the heat neceſſary for which ought to have been added to raiſe higher the ſhining point. Such errors, however, in carefully conducted experiments, are not ſo great as might be expected, as will, in ſome meaſure, appear from ſome calculations in the third part of theſe eſſays, concerning ſimilar loſſes by ſteam. Dr. Irvine, by varying his experiments

periments, illuſtrated the degree of accuracy to be attributed to this method. He determined the melting point of lead by the mercurial thermometer to be 594°. He allowed a piece of red hot iron to cool till it was juſt hot enough to melt a piece of lead put upon it, and then, trying its temperature by immerſion in water, he found it not above a degree different from the thermometrical determination." P. 33.

In the ſecond eſſay, *on ſome of the principal diſcoveries made by help of the thermometer*, after ſome obſervations on the conſtruction and graduation of thermometers, this author deſcribes the diſcovery of bodies having different capacities for receiving heat, and likewiſe of the increaſe of that capacity in the ſame body, when it paſſes, from the ſolid into the fluid ſtate. This diſcovery was originally made by the late learned Dr. Black, about the year 1755, and was ſoon after experimentally purſued and confirmed by Dr. Irvine, who, at that time, was a pupil of Dr. Black. The eſſay contains an account of the various advances made both by Dr. B. and Dr. I. in the inveſtigation of the above-mentioned particulars; as well as in the application of thoſe new and curious facts, to the elucidation of ſeveral phenomena of chemiſtry, &c.

The latter part of the eſſay contains ſome obſervations relative to the probable cauſe which produces a change of capacity in the ſame body, when it undergoes a change in its ſtate of exiſtence.

The third eſſay, *on the capacities of bodies for heat*, briefly ſtates the various appellations, by which philoſophers have diſtinguiſhed that property in bodies, which diſpoſes them to abſorb different quantities of heat, in order to be raiſed to the ſame temperature. The author then examines whether thoſe peculiarities of bodies are connected with any other of their known properties, and finds that no connection between the former and any of the latter, has hitherto been obſerved. After this, we find an account of Dr. Black's and Dr. Irvine's opinions reſpecting thoſe ſubſtances which change their ſtate of exiſtence, from that of ſolidity to that of fluidity, through ſeveral progreſſive ſtates of ſoftening; ſuch as wax, ſpermaceti, &c. The reſt of the eſſay contains ſeveral remarks concerning the capacities of bodies for heat, and other collateral particulars, together with a few ſtrictures on Dr. Thomſon's objections to ſome points of Dr. Irvine's theory of heat.

The ſubject of the 4th eſſay is of a very intereſting nature. It is the inveſtigation of the ultimate or loweſt degree of heat exiſting.

Since the late Dr. Irvine's firſt attempt to determine that point, ſeveral other philoſophers have repeated the computation; but, as their reſults have differed from each other, a general diſtruſt of the theory has thereby ariſen. Now the preſent Dr. Irvine ſhows, in a very able manner, that the difference of thoſe reſults does by no means prove the fallacy of the doctrine; for they depend upon the capacities of bodies for caloric, eſpecially upon thoſe of ice and water, which capacities cannot be determined with very great preciſion; and a ſmall difference, in the ſtatement of their proportion, produces a very great one in the computation of the zero of caloric, or point of total privation of heat.

This eſſay concludes with the following words:—

"Throughout this eſſay it has been my endeavour to ſhew, that the method of inveſtigating the natural zero propoſed by Dr. Irvine is derived from principles which have their foundation in nature, which can be fairly ſupported by argument, and which are not contradicted by the reſults of any experiments hitherto inſtituted." P. 151.

In all the above-mentioned four eſſays, we have obſerved ſome errors of the preſs which the reader will eaſily rectify; but there are two which we ſhall juſt mention, as deſerving of correction; as otherwiſe they may not eaſily occur to every reader.—In page 72, ſpermaceti, bees'-wax, roſin, and ſulphur, are called *non-electrics*; whereas they muſt be called *non-conductors*, or *electrics*. In the ſame page, this author ſays, that *ice is well known to be a non-electric. After fuſion, however, it is one of the beſt electrics known, with the exception of the metallic bodies.* Here he evidently meant to ſay, that ice is *a non-conductor*, and that when melted (viz. water) it is *a conductor*; which is confirmed by what is mentioned in page 476, where he ſays, "The non-conducting power of ice, contraſted with the oppoſite quality of water, is extremely remarkable in a chemical point of view."

Now this property of ice muſt be admitted with conſiderable limitation; for the ice becomes a non-conductor, not immediately after its becoming ice, but only when cooled ſeveral degrees below the freezing-point. In the year 1776, Mr. Achard, of Berlin, obſerved that a rod of ice was an imperfect conductor at ſix degrees below 0° of Reaumur's thermometer, and that it would not conduct at all when the temperature was equal to 20° of the ſame thermometer.

In page 122, line 19, inſtead of $\frac{1 \times 140}{1}$ muſt be $\frac{9 \times 140}{1}$.

The

The ſecond part of this work contains the late Dr. Irvine's eſſays. They are in fourteen number, and their ſubjects are, I. On heat produced by mixture. II. On the effect of heat and cold on animal bodies. III. On evaporation. IV. On rain. V. On the fertility of ſoil. VI. On the ſeeds of plants. VII. On the roots of plants. VIII. IX. On fermentation. X. On cements. XI. On ancient cements. XII. On the diamond. XIII. On the quantity of matter in bodies. And XIV. On water.

The time elapſed ſince theſe eſſays were written, and the rapid advancement of philoſophical knowledge made in that time, render them leſs ſtriking and leſs intereſting, than they would have been at a much earlier period; and at the ſame time ſuperſede the neceſſity of our following the author ſtep by ſtep through them all. Yet it muſt be acknowledged, that a philoſophical reader cannot peruſe them, without receiving both pleaſure and information. The great perſpicuity with which they are written, the regular arrangement of each ſubject, the extenſive views, the hiſtorical information, and the variety of facts, not generally known, which they contain, cannot but render them acceptable to the public. The modeſty with which Dr. I. advances his opinions, is likewiſe obſervable in his eſſays; nor does he omit to notice thoſe objections and obſervations, which may appear to militate againſt his doctrines.

In the firſt eſſay, on the heat ariſing from the mixture of certain bodies, Dr. I. ſhows the fallacy of thoſe ideas, which were formerly entertained by philoſophers reſpecting that curious phenomenon. He then ſuggeſts his doctrine, which he very ably exemplifies in the phenomena of the mixture of water with the vitriolic or ſulphuric acid.

The ſecond eſſay ſhows the difference between cold and hot animals, with the nature of their blood, and œconomy of their lives. It ſtates their peculiar temperatures, and how the different animals are more or leſs capable of reſiſting a much higher or much lower temperature.

The 4th eſſay, *on rain*, is very inſtructive. It contains a great many authentic facts, and a ſtatement of the principal theories that have been propoſed in explanation of that moſt intricate phenomenon, together with the principal objections. The following extract will give our readers an idea of this author's ſtyle, as well as of his mode of treating his ſubjects.

"Theſe obſervations," he ſays, "which every perſon muſt have made, ſeem to ſhew, that two currents of air meeting, have a conſiderable

ſiderable ſhare in the production of rain. Dr. Hutton, of Edinburgh, has attempted to ſhew, that air heated, when ſuddenly mixed with a quantity of colder air, immediately will be attended with a ſeparation of water. He has not confirmed it hitherto by experiment; but it ſeems not improbable, that the quantity of vapour, which a gallon of cold and a gallon of hot air can keep ſuſpended when ſeparate, is much greater than two gallons of air of the mean temperature can retain, and that in conſequence of the mixture a quantity of vapour will ſeparate. This we find to take place in a ſimilar inſtance in water and nitre. A pound of cold water and a pound of hot water, each ſaturated with this ſalt, have been found by experiment to keep more ſalt diſſolved when ſeparate than two pounds of water of the mean temperature would do. Thus a pound of water at 32° will diſſolve two ounces and a half of nitre; a pound of boiling water will diſſolve twenty-four ounces. Two pounds of water thus keep in ſolution twenty-ſix and a half ounces of nitre. If theſe two ſolutions are mixed, a quantity of the ſalt ſeparates; becauſe two pounds of water heated to 122° will not diſſolve twenty-ſix ounces and a half of nitre, but only ten ounces. Reaſoning from analogy, which however is not much to be truſted in phyſical ſubjects, we may judge it not improbable, that ſomething of a ſimilar nature may take place in mixing cold air ſaturated with vapour, with hot air ſaturated with vapour, and that this may help us to explain the phenomena already mentioned. We cannot, however, accept of it as a complete ſolution, till it has been fully eſtabliſhed by experiment." P. 250.

The 8th and 9th eſſays, *on fermentation*, are very intereſting. In the firſt, this author principally treats of the vinous fermentation in general; and in the ſecond, of malt liquors.

The 12th and 13th eſſays will appear more imperfect to the reader, than any of the others, and the reaſon is, that their ſubjects have received a wonderful degree of improvement from diſcoveries made ſince the time in which they were written. It is, however, curious to ſee the ſtate in which thoſe ſubjects were, at that time, and how ſome of the hints therein contained have afterwards been verified.

In the 13th eſſay we find a remarkable experiment, which is by no means reconcileable to the modern theory. If no fallacy has attended the operation, the reſult is certainly very ſingular. We ſhall tranſcribe it verbatim.

"If a piece of ſilver," this author ſays, "be put into aquafortis, contained in a veſſel ſo conſtructed, by means of a valve, that any thing may paſs out of the veſſel but nothing can get into it, I find, that as the ſilver diſſolves in the aquafortis, the ſcale in which they are preponderates; though, during this ſolution, an elaſtic vapour came out of the veſſel, which, by its ſmell, could be

perceived every where in the room in which the experiment was performed. The increaſe of weight here was not ſo ſmall as to be aſcribed to any fault in the balance, for it was above thirty grains in the ounce of ſilver; and nothing could have got into the veſſel but what muſt have paſſed through the pores of the glaſs." P. 413.

The two eſſays of the 3d part belong entirely to the preſent Dr. Irvine. The firſt of theſe treats of latent heat, and the moſt remarkable part of it is the method uſed by this author for determining the latent heats of certain metallic, and ſome other, ſubſtances. The length of the deſcription obliges us to refer our readers to the work itſelf. The table of reſults is as follows;

Of the Latent Heat of all Subſtances hitherto examined.

Subſtance.	Melting point.	Latent heat.	Latent heat in degrees meaſured by the capacity of water.
Ice	32°	155°.555	140°
Spermaceti	113°	145°	46°.4
Bees' wax	142°	175°	
Sulphur	226°	143°,68	27°.145
Tin	442°	500°	33°
Biſmuth	476°	550°	23°.65
Lead	594°	162°	5°.604
Zinc	700°	493°	48°.3

The 2d or laſt eſſay contains ſeveral uſeful facts, obſervations, and conjectures, principally relating to ſulphur. From this we tranſcribe the following paſſage, which ſhows a curious property of ſulphur; namely, a thickening at a certain period of its liquefaction, and with this we ſhall conclude our account of the preſent valuable work.

"It became," this author ſays, "an object of ſome curioſity, to learn whether this thickening of ſulphur is accompanied by an expanſion or contraction of its volume. I examined this point by filling an ounce phial completely to the very brim with melted ſulphur: I then applied heat till the temperature was about 400°, and the ſulphur very thick and tenacious, and emitting a little vapour. The proceſs of cooling was then carefully obſerved, and it was remarked that a ſteady contraction of the fluid enſued till

till it arrived at the temperature of 226°, at which point it began to expand, and thruſt upwards a large nipple-like projection. The ſum of the contraction, from 400° to 226°, amounted, as I computed, to an eighteenth part of the volume of the ſulphur at 400°, and to a ſeventeenth part of its volume when fluid at 226°.—The expanſion, during freezing, may leſs accurately be taken at one-fortieth of the maſs of fluid ſulphur. Theſe things being admitted, it ought to follow that a piece of ſolid ſulphur, at 226°, ſhould ſwim in fluid ſulphur at the ſame point: but this does not happen if the temperature of the ſolid is conſiderably below the point of fuſion. This may be accounted for by ſuppoſing, what is otherwiſe extremely probable, that ſolid ſulphur expands rapidly by heat, and conſequently contracts equally rapidly by cold: ſo that at a certain number of degrees below 226°, its ſpecific gravity becomes equal to that of its correſponding fluid, and at every degree of heat lower, than that it muſt inevitably ſink till its temperature is duly raiſed. Some pieces of cold ſulphur, which I threw into the ſame ſubſtance, melted, ſunk gradually, and were almoſt immediately fuſed, that is to ſay, the fuſion took place at the ſurface before the ſulphur, which is a very bad conductor of heat, could receive enough to be expanded, ſo as to riſe in the fluid." P. 479.

ART. IX. *A Connected and Chronological View of the Prophecies relating to the Chriſtian Church: in twelve Sermons: preached in Lincoln's-Inn Chapel, from the Year* 1800 *to* 1804, *at the Lecture founded by the Right Rev. William Warburton, Lord Biſhop of Glouceſter.* 8vo. 372 pp. 7s. Rivingtons. 1805.

THIS is the fifth ſet of diſcourſes publiſhed * in purſuance of the inſtitution of Biſhop Warburton. The ſubject was opened, in the moſt maſterly and inſtructive manner, by the now venerable Biſhop of Worceſter, who diſcuſſed in the firſt place the true idea of prophecy, and the general argument deducible from it; then ſpecified ſome prophecies of primary importance, and more particularly thoſe which relate to the riſe of Antichriſt. In relation to this ſubject, he combated the prejudices moſt generally entertained againſt the doctrine; he conſidered and explained the prophetic ſtyle; and after opening the ſtyle and method of the Apocalypſe, and

* More have been preached; but, in one or two inſtances, the requiſition to publiſh has not been complied with.

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the prophetic characters of Antichriſt, he concluded by pointing out diſtinctly the uſes of the whole enquiry. Biſhop Halifax, who preached the ſecond courſe of Lectures, paid his primary attention to the prophecies of Daniel, and next to thoſe of St. Paul concerning the Man of Sin; and he concluded by eſtabliſhing the canon and authority of the Apocalypſe, and by giving a clear and able view of its viſions. His two concluding diſcourſes contain a hiſtory of the Corruptions of Popery, and a juſt and luminous vindication of the Reformation. Biſhop Bagot* opened his Lectures by preliminary Obſervations on the Nature and Value of the Evidence drawn from Prophecies; including ſome pointed remarks againſt Lord Monboddo and Mr. Gibbon. The ſubjects of his ſubſequent diſcourſes were, the Promiſe of a ſecond Diſpenſation under the firſt; the progreſſive Nature of the Kingdom of God; the diſtinctive Characters of the Meſſiah; and the Nature of his Kingdom; the Time limited by the Prophets, and the Proofs of its Fulfilment; the Conformity of the Life of Chriſt and of his Kingdom to the Predictions; the Prophecies concerning the latter times; and the general Recapitulation of the whole Subject. Dr. Apthorpe, who by very copious notes extended his publiſhed Lectures to two volumes, began by giving the hiſtory of prophecy. He then carefully laid down the canons of interpretation: after which he proceeded to the prophecies relating to the birth, time, and theological characters of the Meſſiah. The prophecies of the Death of Chriſt are next diſtinctly handled, and thoſe which relate to his earthly kingdom. Finally, he traces the characters of Antichriſt, gives a view of the myſtic Tyre, and concludes by the prophecies which he conſiders as announcing the Reformation. Though ſome of this author's applications will to moſt readers appear harſh, and ſome queſtionable, yet his books diſplay altogether much knowledge of the ſubject, much learning, and no ſmall ſhare of ingenuity.

The preſent lecturer, following ſuch able precurſors, has apparently attempted only to give clearneſs and connection to the whole ſubject, by a chronological arrangement of the prophecies relating to Chriſt and his Church: in doing which he introduces every kind of prophecy, typical as well as verbal, and thoſe contained in the Pſalms as well as in the other parts of Scripture. It is evident

* We give theſe preachers the titles they afterwards acquired, though they had them not at the time of preaching.

that ſuch a view, extending from the Fall of Man to the final termination of things, compreſſed within twelve Lectures, muſt be on the whole rapid and conciſe*; and muſt be formed rather to give clear general ideas, than to explain or illuſtrate particular parts. The principal ſubject is in fact contained in eleven diſcourſes, for the firſt is altogether introductory, and the general plan is not actually introduced till the forty-firſt page; where it is thus given.

"This therefore is the kind of view propoſed to be taken in the preſent Lectures; I. Firſt, *comprehending the prophecies that relate to our Saviour, as Author and perpetual Head of the Chriſtian Church:* II. Secondly, *thoſe which foretel the fate of his diſciples, whether adverſe or proſperous, from the time of his departure from them, to that of his laſt moſt ſolemn advent.* Theſe will form the two grand diviſions of the ſubject." P. 41.

As the author has ſubjoined to his Lectures a regular analyſis of each diſcourſe, we ſhall not attempt any abſtract of them; but ſhall content ourſelves with producing one or two paſſages, which appear likely to be of general uſe. We ſhall, on this ground firſt inſert, from the introductory diſcourſe, the following view of the manner in which the ſpurious predictions of the Heathen Oracles were conducted, leaving the contraſt between theſe and the true prophecies of the Scriptures to be drawn by the reader, from his own recollection.

"It is not neceſſary to examine (though the anſwer to the enquiry would be ſufficiently obvious), what would be the natural conduct of men pledging themſelves to foretel future events, without being conſcious of a real inſpiration. We are relieved from this neceſſity, by the well-known practices of thoſe who have delivered ſpurious oracles. Of theſe, the world has been completely informed, by the long-continued hiſtory of ancient times; wherein the prieſts of the falſe gods endeavoured to gain credit for their idols, and profit for themſelves, by foretelling things to come. But how did they conduct this difficult traffic? Did they make it hazardous as well as difficult, by pledging their lives on the truth of their predictions? Far otherwiſe: —they had very different arts, and plans much more compatible with the conſciouſneſs of being extremely liable to error. In the firſt place, unleſs a direct appeal to their inſpiration was made,

* The part moſt compreſſed, and perhaps too much ſo, though made clear by ſubdiviſions, is that of the prophecies relating to the times ſubſequent to the Advent of Chriſt. This is all contained in Sermons xi. and xii.

by

by a ſpecific enquiry, they uſually obſerved a prudent ſilence. They uttered no ſpontaneous prophecies. In ſaying nothing, they expoſed themſelves to no detection; and when they were obliged to ſpeak, it was always with ſufficient precaution. Obſtacles were firſt thrown in the way of enquiry. By magnificent and repeated ſacrifices it was rendered extremely expenſive. This preliminary had a double advantage: it leſſened the number of enquirers, and, at the ſame time, ſecured abundant advantage to the prieſts. Theſe ſacrifices were preceded, attended, and followed by many preſcribed ceremonies *; the omiſſion or miſmanagement of any one of which was ſufficient to vitiate the whole proceeding. The gods were not at all times in a humour to be conſulted. Omens were to be taken, and auguries examined; which, if unfavourable in any particular, either precluded the enquiry for the preſent, or required further luſtrations, ceremonies, and ſacrifices; to purify the perſon who conſulted, and render him fit to receive an anſwer from the gods; or to bring their wayward deities to a temper ſuitable to the enquiry. The anſwers given at laſt, when no further means of evaſion remained, were frequently deluſive, and capable of quite contrary interpretations; of which ſome ſtriking inſtances are very generally and popularly known †. But this expedient was by no means neceſſary; ſince there were many other ſubterfuges, of equal or ſtill greater efficacy, for preſerving the credit of the oracle. If the event happened not to correſpond with the prophecy, it was diſcovered, when too late, that ſome indiſpenſable ceremony or obſervance had been omitted; that the gods were averſe to the enquirer; or that he had been not in a proper ſtate for conſulting them. If an evil event took place, when a good one had been promiſed, it was the fault of the enquirer. If, on the contrary, the reſult was more favourable than the prediction, this was owing to the interceſſion of the prieſts; to the prayers they had offered, or the rites they had performed, for propitiating the offended powers.

"Yet with theſe, and many other precautions, which need not be enumerated at preſent, the prieſts of the falſe gods ſucceeded very imperfectly, in maintaining the credit of their divinations. The wiſer and more ſagacious heathens, in latter times at leaſt, held them in utter contempt. They were ridiculed by the comic poets; and the pretendedly inſpired prieſteſs was, in ſeveral inſtances, even popularly accuſed of being bribed, to prophecy according to the intereſts of a particular party.—Such was the ſucceſs of falſe prophecy, even with all the aids of art, and a ſyſtematic plan of impoſture, to preſerve it from detection." P. 12.

"* Van Dale, De Oraculis, T. i. p. 3."

"† See the illuſtrations of the Oracle given to Crœſus, in the notes to Beloe's Herodotus, B. 1."

On

On Typical prophecies ſome uſeful remarks are introduced in the third Sermon, and reſumed in the fourth, on occaſion of the typical intimations given by the brazen ſerpent, and many of the poſitive inſtitutions of the law: and theſe lead to a clear illuſtration of the double ſenſes of prophecy, by obſerving how natural it is that where one perſon is a type of another, the prophecies relating to the firſt ſhould extend alſo to the ſecond. This in fact explains only a part of the ſubject, but it is an important part. The brief explanation of the peculiar nature of a typical prophecy is perhaps worth tranſcribing.

"The prophecy of Types," ſays this author, "is a thing unheard of in any theological ſyſtem, but that of the true Religion; and, if we examine it, impoſſible to be attempted, without the actual aſſiſtance of divine foreknowledge. Its nature is this—An inſtitution is eſtabliſhed, or an action is commanded, which are diſcovered, many centuries afterwards, to have deſignated and pictured out events *then*, at length, actually happening. Or, a perſon is raiſed up, who proves afterwards to have been a type, or repreſentation of another perſon, then unborn. To form a type of this kind, who then is competent, but he who looks through all time, and knows what is to happen many centuries afterwards?" P. 69.

The prophecies contained in the Pſalms of David and others are ſo numerous, that this is a part of the plan which has demanded extreme compreſſion: yet the ſketch of it contained in the ſixth and ſeventh Sermon appears to be clear; and it is a part of the ſubject which has ſeldom been conſidered in ſo regular a connection with the other prophecies. The following argument concerning the interval which paſſed without prophecies between the death of Malachi and the coming of the Meſſiah, appears to us to be new.

"Let thoſe alſo obſerve, who have any inclination to cavil at the evidences of ſacred truth, how different every thing here is from any appearance of colluſion or fraud. While genuine prophets remained, their oracles were collected and preſerved in writing; when the ſpirit of prophecy was withdrawn, there were no pretenſions to it made. Had it ever been a fraudulent contrivance, how many means and motives were there always to continue it!—but when it had been confeſſedly at an end for ſo long a period as four hundred years, how impoſſible muſt it have been to revive it with ſucceſs! Among the heathens, there were always pretended prophets; and their authority was at one time equal to what it was at another: that is, well calculated to impoſe upon credulity and ignorance, but nothing more.

Among

Among the Jews, there were real prophets, or there were none. The few attempts that were made, to imitate the ſtyle of Scripture, and ſet up a pretence to inſpiration, were detected by the Jews themſelves; and the books entitled *Apocrypha* are a ſtanding proof how impoſſible it was to impoſe upon the leading teachers of that nation, by the moſt ſpecious imitations of Holy Writ." P. 244.

We do not recollect that the plan of Mr. N. has been anticipated by other writers; nor any thing approaching more nearly to it than what appears in the Demonſtratio Evangelica of Huet, (Propoſ. VII.) which he certainly has not copied. Biſhop Sherlock indeed went through the periods of Prophecy, under the Old Teſtament*, but in a very general way; and only as introductory to a "Conſideration of the particular Prophecies, relating to each period." The late Dr. Kennicott had propoſed a ſimilar plan, but never carried it into effect. We obſerve that the name Habakkuk is printed Habbakuk, (p. 218), but this is doubtleſs an error. Other errata of the author, or preſs, do not ſeem to be numerous.

ART. X. *A Diſpaſſionate Inquiry into the beſt Means of National Safety. By John Bowles, Eſq.* 8vo. 115 pp. 3s. Hatchard. 1806.

THE indefatigable zeal of this writer in the cauſe of Religion and Virtue, and his perſevering exertions for the welfare of his country, deſerve, and have ever received from us, the tribute of ſincere applauſe. Scarcely any ſubject can be more important than that of his preſent inquiry; and it is treated with ability proportionate to its importance. The author firſt deſcribes the ſituation and feelings of this country on the failure of the late attempt for recovering the independence of Europe, and vindicates (in our opinion on the juſteſt grounds) the wiſdom of that attempt; which, he obſerves, "was concerted with ſuch conſummate policy and addreſs, that it burſt forth at once, in full maturity, upon an aſtoniſhed world."

Obſerving that Great Britain could only ſtimulate the continental powers, but not direct their operations, and that

* "Diſcourſes on Prophecy: ſee particularly p. 195."

the failure of this attempt ſeems not to have been owing to the want of bravery or diſcipline, but to their forgetfulneſs of the real character of the enemy they had to encounter, the author proceeds to ſtate ſome of the principal ſtipulations in the treaty between Great Britain and Ruſſia, ſhowing that the league was ſtrictly defenſive, and eſſentially ſpecific, in the genuine ſenſe of that term; that the forces which were to ſupport it appear to have been adequate to the purpoſe, and that they failed only from the adoption by Auſtria of a ſyſtem contraſted to that which had been agreed upon, and which policy clearly pointed out.—Having ſhown the wiſdom of that great confederacy, and the cauſes of its failure, the author aſcribes the merit of having formed it to that great ſtateſman whoſe loſs this country has deplored as one of the heavieſt calamities which could befal it; and he paints the character of that great ornament to his country with eloquence and truth. The failure, however, of that powerful confederacy, has, he admits, rendered the domineering and miſchievous power of France abundantly more formidable. He therefore points out the chief dangers which we have now to apprehend. The firſt of theſe is premature *pacification*; which he ſhows to be far more dangerous than open hoſtility. The ſecond (which he thinks will ſooner or later be attempted, is actual invaſion. The third (which ſeems to us to be included in the firſt) is the loſs of our *patience*, *perſeverance* and *fortitude*. He very juſtly warns his countrymen againſt being wearied out and diſheartened, on finding, year after year, that notwithſtanding all our exertions and ſucceſſes, we cannot diſcover any diſtinct views of a ſtate of national repoſe and ſafety. He alſo powerfully recommends a diſpoſition to internal harmony, concord and co-operation, and juſtly inveighs againſt thoſe luxurious habits, which prevail, and which, if not checked in time, muſt produce our ruin. On this part of the ſubject he dilates with great truth and effect. We could not abridge his arguments without injuſtice to them, but we recommend the conſideration of them to every well-diſpoſed mind. The good, he obſerves, may promote the reformation of the diſſolute, firſt by the influence of example, ſecondly by admonition, and laſtly by uniting to enforce the obſervance of thoſe laws which tend to the ſupport of religion and morality. The neglect of theſe he paints feelingly, and (we fear) too juſtly, and forcibly argues in favour of ſocieties for the Suppreſſion of Vice, ſuch as were at one period general in this kingdom, and which ſome of the higheſt and moſt virtuous characters in the nation have lately revived.

revived. As the exiſtence of ſuch ſocieties is not generally known, we will extract the account given of them by this author.

"The hiſtory of this country holds out a moſt encouraging invitation to the formation of ſuch ſocieties, by diſplaying a memorable example of the benefits they are capable of producing. At a time when the vices of a corrupt and diſſolute court had produced their natural effect, general licentiouſneſs and profligacy, the comparative few, who had eſcaped the prevailing infection, juſtly alarmed at the dangers inſeparable from ſuch a ſtate, formed themſelves into "Societies for the reformation of manners," by promoting the execution of the laws againſt profaneneſs and vice. The example, indeed, was ſet, as may be ſuppoſed, by a few individuals; but, ſo obvious was the beneficial tendency of ſuch inſtitutions, that they gradually increaſed, until they were to be found in moſt of the corporate towns of England. To the honour of Queen Mary, ſhe beſtowed upon them her foſtering patronage; and they were "publicly and ſolemnly approved by a conſiderable number of the Lords Spiritual and Temporal," and of the "Judges," both in England and Ireland. They were, moreover, "recommended occaſionally, and in another manner, by moſt of the Biſhops in their circular letters." But, recommended chiefly by their happy effects, their ſalutary influence was not confined to this country, but extended itſelf to Scotland* and Ireland; nay, even to North America and the Weſt Indies, as well as to many parts of the European continent. In ſhort, the excellence of the deſign, and the great advantages which attended its execution, ſeemed every where to inſpire the virtuous part of mankind with new energy, and to rouſe them with animated and vigorous exertions in that oppoſition to vice, the ſucceſs of which involves the well being of human ſociety, as well as the happineſs of the individuals of whom it is compoſed.

"It may, perhaps, be aſked, why, if theſe ſocieties proved ſo beneficial, were they, at length, diſcontinued? The true anſwer is, *becauſe* they were ſo eminently beneficial. Their effects in ſtemming the torrent to which they were oppoſed were ſo manifeſt, and ſo conſiderable, that the alarm which the roar of that torrent had produced, ſubſided; and the ſocieties, which had been eſtabliſhed only in conſequence of ſuch alarm, gradually diſappeared. It is not, however, to be preſumed that they were no longer neceſſary. Unleſs vice could be extirpated, ſuch ſocieties, as has been already obſerved, are always wanted to prevent it from gaining an aſcendency. Unremitting vigilance is ſtill more neceſſary in ſociety than in individuals, to keep down

* "In the city of Edinburgh, no fewer than thirteen of theſe ſocieties were eſtabliſhed."

and controul this natural and implacable enemy of the human race. But, unhappily, in good undertakings, zeal is generally *damped*, while, in bad ones, it is *inflamed*, by ſucceſs; a difference which affords a ſtriking proof of the propenſity of human nature to evil. Thus with regard to the ſocieties in queſtion, when their neceſſity became leſs urgent, in conſequence of the good which they had done, they loſt the zeal by which alone they could be kept together. And it may not, perhaps, be unjuſt to add, that their members, in general, were leſs actuated by a genuine love of religion and virtue, than by a dread of the temporal conſequences which muſt follow the entire prevalence of impiety and vice. Satisfied, therefore, with having, for the time, averted the danger which they moſt dreaded, they diſcontinued the exertions which never ceaſed to be neceſſary, to prevent a recurrence of that danger." P. 102.

Our limits will not permit us to expatiate further on this important and able work; but we have, we truſt, given a ſufficient outline of its contents to induce ſuch of our readers as regard our opinion, diligently to peruſe the whole.

ART. XI. *The Elements of Greek Grammar: with Notes, for the Uſe of thoſe who have made ſome Progreſs in the Language.* 8vo. 200 pp. Pridden, &c. 1805.

THOUGH this grammar appears without a name, it is avowedly the production of Dr. Valpy, the long-approved maſter of the Foundation School at Reading. Several years ago the Dr. publiſhed a Latin grammar, upon a ſimilar plan, though on a ſmaller ſcale; which has been found uſeful, and has been various times re-printed. A claſſical ſchool-maſter, who adds the compilation of a grammar to the other labours of his ſituation, muſt be preſumed to have ſome powerful motive for undertaking it. This we underſtand to have been, the exhauſtion of the copies of the Grammar he before employed, and the refuſal of the proprietors to reprint it for him on any terms.

The plan obſerved by this author, in both his Grammars, is to give the neceſſary rules in the text of his book, and to add in the notes what may be deſirable for the further information of ſtudents more advanced: a plan ſanctioned by ſeveral reſpectable examples*, and in itſelf judicious. In

* Such is, in part, the plan of the Port Royal Grammars, compiled by the celebrated Claude Launcelot, of Dean Prat's Latin Grammar, and ſeveral others.

reviewing

reviewing a work of this nature, it will be neceſſary for us to confine ourſelves to a few of the more important circumſtances, ſince to expatiate upon every matter of doubt or diſcuſſion which ſuch a work muſt ſupply, would be entering upon a too extenſive field.

Dr. V. begins at once with the alphabet, without any previous matter. To the Greek letters he gives the names already current in the ſchools, ſome of which require, at this day, to be reſtored to the more ancient uſage. The names *Epſilon*, *Omicron*, *Upſilon*, and *Omega*, are certainly not older than the 14th century; and, beſides being modern, they have this particular diſadvantage, that an idle cuſtom has generally ſanctioned the habit of giving to them all quantities which they abhor: a circumſtance not trivial, when we conſider how apt ſuch habits are to adhere.

Adeo in teneris conſueſcere multum eſt.

The firſt ſyllable of ψιλὸν is invariably long; but, probably from this very cauſe, we were long ago obliged to remind a learned tranſlator of Pope's Meſſiah, that he had miſtaken the quantity*. The addition of ψιλὸν to ὐ is beſides perfectly ſuperfluous, ſince there is no correſponding vowel from which it requires to be diſtinguiſhed. Its own quantity is moreover doubtful. It is ſtill more ſtrange that the ε in *Omega* ſhould ever have been pronounced long. In *Omicron*, on the contrary, the almoſt univerſal practice has been to ſhorten the ι, (Omĭcron)—but it is agreed by the beſt critics, that the ι in μικρός is never ſhortened; and the ſcrap of Menander, preſerved by Clemens Alexandrinus †, which has commonly been adduced as a proof of the contrary opinion, muſt be given up as corrupt.

Εἰκόλως γ', ὦ φλήναφε,
σαπρὸς γὰρ ἦν· σὺ δὲ σμικρολόγῳ· οὐ θέλων
καινὰς πρίασθαι.

Whatever may be the true reading in this place, (where ſome have conjectured σὺ δὲ μικρολόγῳ· ὁ μὴ θέλων ‡) we may obſerve with Grotius, that the words have been ſo humbled and diluted with the learned Father's proſe, as to exhibit ſcarcely a veſtige of poetry or metre.

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* Brit. Crit. for October, 1795, p. 359.
† Oper. p. 842. Ed. Potter.
‡ See Monthly Rev. March 1806, p. 235.

Odyſſey

The letters ε and ο, as we learn from Achæus, Euſtathius, and the lines prefixed to the books of the Iliad and Odyſſey marked with thoſe letters (which are not of very modern date) were pronounced ει and ου. Πάνλες οἱ ἀρχαῖοι, ἀντὶ τῦ ο̄ ϛοιχείυ, τῳ̃ οῦ̄ ἐχρῶντο, ἀντὶ δὲ τῦ ε τῳ̃ εῑ. Καὶ δῆλον κἀκ τῦ εῑ τῦ ἐν Δελφοῖς ἀντὶ τῦ ε̄ λαμβανομένυ. The long vowel was ſimply pronounced Ω, before the 14th century. Thus the MSS. of the N. T. give in Rev. xxii. 13. ἐγὼ τὸ ἄλφα ϗ τὸ Ω*. So alſo Prudentius†;

Corde fuſus ex parentis, ante mundi exordium,
Alpha et Ω cognominatus, ipſe fons et clauſula
Omnium, quæ ſunt, fuerunt, quæque poſt futura ſunt.

Theſe things, doubtleſs as well known to Dr. V. as to us, ſeem to have deſerved remark: and we ſhould have been glad, in his notes at leaſt, to have ſeen ſome veſtige of the ancient form of the ſigma, ſince C and ϲ, as we could ſhow, frequently have changed places in MSS. and thereby created an obſcurity, which a knowledge of this point might ſerve to elucidate. In the ſame place, ſome notice might properly be taken of the Doric name, mentioned by Herodotus; τὠῦτὸ γράμμα, τὸ Δωριέες μὲν Σὰν καλέυσι, Ἴωνες δὲ σίγμα. Lib. I. 139.

To the firſt note in p. 2. of this Grammar, we are enabled to offer an addition from ſome MS. Scholia on Dionyſius Thrax, ſhowing that the ancient practice was to write ε or ο with a mark of a long quantity over it, where more modern Greeks wrote η or ω. Ὅταν ἤθελον γράψαι (οἱ παλαιοὶ Ἀττικοὶ) ἔχυσαν ἐκφώνησιν τῦ Η λέξιν, ἔγραφον τὸ Ε, ϗ ἐπάνω τῦ ε, τὸ σημεῖον τῆς μακρᾶς. Ὅταν δὲ τὴν ἐκφώνησιν τῦ Ω, ἔγραφον το Ο, ϗ ἐπάνω τῦ ο, τὸ σημεῖον τῆς μακρᾶς.

Reſpecting the ſubſcription of the ι, which is mentioned in the next note, it may be obſerved, that in the more ancient MSS. the iota was either adſcribed or omitted. The celebrated MS. of Photius's Lexicon uniformly exhibits Ἡρωιδιανῷ. Profeſſor Porſon conjectures that it began to be ſubſcribed in the 13th century.

In the firſt note on page 4, we have the first mention of that lofty digamma, of which Pope makes Bentley ſay,

"While tow'ring o'er your Alphabet, like Saul,
Stands our DIGAMMA, and o'ertops them all."

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* See Dr. Bentley's Propoſals, p. 6.
† Cathem. hymn. IX, 10.

Or

Or of which we may ſay, in the words of the old bard,

Τίς τ' ἄρ' ὅδ' ἄλλος Ἀχαιὸς ἀνὴρ ἠΰς τε μέγας τε
Ἔξοχος Ἀργείων κεφαλήν τε καὶ εὐρέας ὤμους;

As Dr. V. returns more particularly to the diſcuſſion of this Letter, in the latter part of his book, (p. 191.) we ſhall only mention here that Bentley, (whom in ſpite of Pope's attacks, we now call "Britanniæ noſtræ decus immortale*,") pronounced it, according to Blackwell, like our W. In the manuſcripts of the old grammarians it is variouſly repreſented. Thus in one of Tryphon, προσίθεται δὲ το δίγ αμμα (ſic) παρά τε αἰωλεῦσι, καὶ ἴωσι, καὶ λάκωσιν, οἷον ἄναξ ϝανάναξ, καὶ παῤ ἀλκαίῳ τό ῥῆξις ϝουρῆξις ειρηται. In another MS. of the ſame grammarian it is expreſſed, abſurdly enough, by φου: thus, ἄναξ, φουάναξ, ἕλενα, φουέλενα.

Dr. V. has made only three declenſions of nouns, for which he has aſſigned his reaſons in his preface. All beyond the third he conſiders as contracted forms of that declenſion. In matters of this kind, the great object is the convenient inſtruction of learners, and, if that be obtained, there cannot be much reaſon to complain.

Among the declenſions of adjectives we rejoiced to find

τέρην, -εινα, -εν. (P. 21.)
τέρειν' ὀπώρα δ' εὐφύλακτος
οὐδαμῶς. Aeſch. Suppl. 995.

We ſhould have been equally pleaſed to ſee ἄρσην introduced, which is the old attic form of ἄῤῥην. In page 26, the old miſtake of the common grammars, reſpecting the comparative and ſuperlative of ϛενὸς, might have been reprobated, and Fiſher, Zeunius, and Eichſtadt referred to.

The obſervation of Dr. V. in p. 38. that the ſecond future is little more than an attic form of the first, is ſo true, that in ſubſequent editions we ſhould be glad to ſee the two futures denominated *the common future*, and *the attic future*. The four conjugations are given as in the common grammars, but the rules of the characteriſtic letters are thrown into a note. The author thinks the termination of the future a ſufficient guide; and obſerves, truly enough, that it is as eaſy for the learner to find that, as the Latin infinitive, which is the direction in that language. Of the contracted verbs, in the third conjugation, he gives no paradigma; but only lays down rules for the contrac-

* Toup in Epiſt. Crit.

tions.

tions. (P. 71.) This he ſeems to have found more clear for the learner.

To the note on augments (p. 48.) it might have been proper to add, that in the following words the ſyllabic augment is dropped in the dialogue of tragedy; καθεζόμην, καθεῦδον, καθήμην, σπεῦδον, χρῆν. Ἀνάλωσα, and ἄνωγα loſe the temporal augment. The following alſo are peculiarities of the attic writers, and their imitators; ἐξείλεγμαι for ἐκλελέγμαι; ἐξείλοχα for ἐκλελόχα. Thus alſo ἐξειλοχώς and καξείλοχα, Ariſtides, T. 3, p. 649. συνειλόχασι, Suidas. So alſo Demoſthenes, Ῥήτωρ ἐξαίφνης ἐκ τῆς ἡσυχίας, ὥσπερ πνεῦμα ἐφάνη, κ᾽ πεφωνασκηκὼς, κ᾽ συνειλοχὼς ῥήματα κ᾽ λόγους, συνείρει τούτους σαφῶς κ᾽ ἀπνευσί. *Pro Cor.* Ed. Tayl. p. 586.

In p. 50, to the note might be added, ἀνοίγω, ἠνεωγμένος· οἰνοχοέω, ἐφνοχοεῖ. So alſo ἐωννησάμην. ἀνορθέω, ἠνώρθουν· ὁράω, ἑώραον. Alſo inſtances of the ſyllabic augment reduplicated. Euſtath. p. 1325, 27. ποτὲ μὲν ἔξω αὔξοντες τὸ δὲ ἔσω ἀφιέντες ἀναύξητον. οἷον· τέλ῾ ἔχει μοι τὰ πάντα ἰατρε, κ᾽ ΔΕΔΙΟΙ῾ΚΗΤΑΙ πάλαι. ποτὲ δὲ διχῆ, αὔξοντες. ἤγουν ἔσω κ᾽ ἔξω. τοιοῦτον γὰρ τὸ ΔΕΔΙ῾ΩΚΗΤΑΙ ἐκ τοῦ ΔΙΟΙΚΩ῾. κ᾽ τὸ ῾ΕΚΔΕΔΙΗ῾ΤΗΜΕ῾ΝΟΣ, ἀπὸ τοῦ ῾ΕΚΔΙΑΙΤΩ῾. κ᾽ τὸ ΜΕΜΕΘΩΔΕΥΜΕ῾ΝΟΣ, κ᾽ τὸ ΠΕΠΑΡΩΝΗΚΩ῾Σ· κ᾽ τὸ ΜΕΜΕΛΟΠΕΠΟΙΗ῾ΜΕΝΟΣ. κ᾽ τὸ ῾ΗΝΕ῾ΩΓΕΝ. In Suidas. v. καινοπεποιημένοι, ΚΕΚΑΙΝΟΠΕΠΟΙΗΜΕ῾ΝΟΙ, "prout ordo literarum poſtulat." Porſ. App. ad Toup. Em. in S. v. 1. p. 455.

In p. 53, on καίω and κλαίω, add, in the tragic poets, κάω and κλάω. In p. 61, the attic contraction εἶτον, εἶτην· ειμεν, εἶτε, is not noticed. On the ſecond note in p. 72, it may be obſerved, that the attic writers had no ſuch form as εἴδω. Pors. ad Ph. 1366. In p. 83, for εἶμι to go, we ſhould have preferred, "to be about to go." In this part of the grammar we conceive it would have been uſeful to have added liſts of the deſiderative verbs ending in αω and ειω; of the verbs ending in αθω; of the paulo poſt futura, and of the firſt and ſecond aoriſts paſſive uſed by the attic poets, and alſo of thoſe middle futures, which are uſed in a paſſive ſenſe.

In a work of ſuch variety and difficulty as a grammar of the Greek language, it is impoſſible either that every thing ſhould be noticed by the author, or that a critic ſhould undertake to point out every omiſſion. In the parts of this grammar which relate to the accentual marks, the dialects, the ſyntax, and the proſody, though much is very ably taught, there is ſtill room for many obſervations of importance; many of which will, probably, have occurred to the

the learned author himſelf, before the publication of a ſecond edition. We ſhall not allow ourſelves to ſay more, excepting a few words on the note in page 145, on the ſubject of vowels made long by poſition. With reſpect to the examples taken from "the elegant and courtly Ovid," we cannot forbear to ſay, that if the learned grammarian would explore the old editions of that author, he would find, that the majority of ſeeming deviations from the general principle is owing rather to an implicit acquieſcence in the authority of the great N. Heinſius, than to a minute inveſtigation of the genuine text, which would very often remove the difficulty. Thus, in Met. XII. 434.

utve liquor rari ſub pondere cribri
Manat, et exprimitur per denſa foramina ſpiſſus:

read, on the authority of a Bodleian MS.

—per multa foramina denſus.

We are waiting at preſent for the reſult of an examination of ſome more MSS. relating to this diſpute, after which we ſhall take an opportunity to reſume the ſubject.

A few more words on the digamma, which is reſumed by Dr. V. at the cloſe of his grammar muſt conclude our preſent remarks. Some ancient critics contend that the figure of the F was unknown in writing, though its power obtained in ſpeaking. One of them ſays, τὸ—παρὰ τοῖς Αἰολεῦσι δίγαμμα οὐκ ἔστι γράμμα· ὃ προστιθέασιν ἑκάστῃ λέξει παρ' ἡμῖν δασυνομένῃ, σύμβολον ὂν ἐστι παρ' αὐτοῖς ἐκφώνησιν ἔχον τῆς οῖ διφθόγγου. Dawes looked upon this element as inadmiſſible in the text, but allowed the expediency of inſerting ſome mark for the direction of modern readers. If ſo, it is obvious to ſay, how can it be better deſignated than by the figure which is generally underſtood to repreſent it? In Homer's age, we grant, the character, as a letter, was not known; but the power of it in reciting was felt and underſtood; in the ſame manner as the force of the accentual marks, which were not then expreſſed in writing, pervaded converſation and reading among the natives of Greece. For, as Markland well obſerved, "though they were formed by Greeks, yet they were not formed for Greece." The digamma occurs, indeed, on ancient marbles and coins; but, at that period, the dialect which had eſpouſed it was declining, and the uſe of it could only be handed down by thoſe memorials. A liſt of thoſe words to which the digamma is prefixed on coins or in-

ſcriptions, would, indeed, be highly acceptable to the Greek ſtudent.

Dr. Valpy has given an alphabetical table of one hundred and eleven words in the Iliad and Odyſſey, which conſtantly admit the digamma. To this liſt might be added, ἄλλομαι· εἴδωλον· ἕλικες· ἑλίκωπις· ἕλος· ἑσθής· ἥβη· ἧλος· ἠρίον· ἰωκή· ὄαρες· οὖλος· ὡς·—and perhaps others. MSS. and old editions ſtill retain veſtiges of the influence which the digamma formerly poſſeſſed. Thus Δεξιὸς αἴξας ὑπὲρ ἄϛεος, in a Harleian MS. is δι ἄϛεος. Il. Ω. 320. Dr. V. has not ſpecified any of thoſe words which have aſſumed and laid aſide this character at pleaſure: as, αἶνυμαι, ἕλενη; or of thoſe which had apparently dropped it before the age of Homer, as Fανὴρ, Fάμμοροι. Its powers in compound words might alſo have been mentioned, as ἀναFοίγεσκον, FεκάFεργος, ἀFίαχοι, ὁFέτεαι. It is curious alſo that 'ΑτρεFίδης has been mentioned by a grammarian long prior to Dawes, ἀτρεΐδης τε τετρασύλλαβον, (doubtleſs ἀτρεFίδης) ὥς αἰολεῖς χρῶνται. MS. Harl. It might be uſeful, in a future edition, to caution the ſtudent, on the other hand, againſt the ſeductive examples of Dawes, Brunck, Aſkew, Heyne, and others; who have attempted to extend the metrical virtues or influence of the F to the tragic and comic poets, where they certainly have no place. See Æſch. P. V. 441. Ed. Pors.—Etym. Mag. v. προσέληνοι. Dawes Miſc. Cr. 163. Br. ad Æſch. P. V. 438. 1093. Ariſtoph. Run. 730. Eur. Or. 1284. Ignorant ſcribes have often introduced Γ for F. Thus Γάμμοροι for Fάμμοροι Heſych. Γανδάνειν for Homer's Fανδάνειν; Γεαρ doubtleſs for Fεαρ. *Ver.* Γέμμαλα, ἰμάλια for Fέμμαλα quaſi Feίμαλα. Γεϛια for Fεϛια, &c. As to the pronunciation of digamma, it was that of V; but Varro in Gellius xv. 17. ſays, that the deity who preſided over the infancy of the human voice was named Vaticanus, becauſe infants emit that ſound which forms the firſt ſyllable in that name, which muſt therefore be Wa. This ſhows, that the V had the force of our W; which is alſo confirmed by *vallum*, of which we make wall, *vidua*, widow, &c.

We ſhall here take leave of a work highly creditable to the diligence and learning of the author, and promiſing to give currency to many points of Greek learning, hitherto confined to a few ſcholars. We might have given a ſpecimen from the notes, but it may ſuffice to ſay of them, that they are, in general, both ingenious and juſt.

BRITISH

BRITISH CATALOGUE.

POETRY.

ART. 12. *The Alexandriad. Being an humble Attempt to enumerate in Rhyme ſome of thoſe Acts which diſtinguiſh the Reign of the Emperor Alexander.* 4to. 20 pp. Price 3s. Weſtley. 1805.

The amiable Sovereign, who is celebrated in the lines before us, has found a Poet, who (though diffident of his abilities for the taſk) ſeems not unworthy of the topic which he has choſen. The character of the Emperor Alexander, and the various beneficent acts of his reign, are delineated in verſes always flowing, and often ſpirited and energetic; as the following paſſage (which alludes to his having ameliorated the condition of the Ruſſian Peaſants, and to the voyages of Diſcovery made under his direction) will evince:

" See the blythe peaſant rais'd to man's eſtate,
With growing thought, and new-born pride elate,
With willing labour tills the grateful ſoil,
Secure to reap the produce of his toil.
Sweet liberty deſcends to nerve his arms,
And through his waking ſoul breaths all her charms,
His cares, his fears, his ſorrows ſhe beguiles,
And decks e'en poverty in cheerful ſmiles.
See, where he views with ardent, doubting eyes,
And awkward gratitude and glad ſurpriſe,
About him ſhoot unhop'd felicities:
While from a maſs, ſo late but breathing earth,
Love and allegiance burſt at once to birth.
See, ſocial commerce ſwell with new-born pride,
Shake off its languor,—court the ardent tide;
Already ſee th' impetuous ſails unfurl'd,
To plunge advent'rous in an unknown world;
From Hyperborean climes—a trackleſs way,
Far as the cradle of the infant day,
The hallow'd enſign of bleſt peace to bear,
And ope to CÆSAR's love an ampler ſphere."—P. 6.

The Author ſeems to have anticipated a more favourable event than occurred in the late conteſt in Germany: but we may perhaps ſtill hope for the ultimate deliverance of Europe, from the permanent union of Great Britain with ſo amiable a Monarch and ſo powerful an Empire.

ART. 13. *Funeral Ode, for Muſic, to the Memory of the Immortal Hero, Lord Nelſon.* 4to. 10pp. Price 1s. Rivingtons. 1805.

The glorious victory and death of Lord Nelſon ſeem to have inſpired many well-meaning perſons to attempt verſe, who, but for that circumſtance, would never have thought of poetry. Of this claſs, probably, is the Author before us; as he informs us that his work was written "during the few moments of leiſure which could be ſnatched from avocations of a very different caſt."—His verſes (if they may be ſo called) are, indeed, caſt in a very ſingular mould, as the following ſpecimen will evince:

"SPIRIT.*

"From Trafalgar's rocky ſhores heard ye not the din of war,
That o'er Europe's nations roll'd and alarm'd the world afar?
Now I bring exalted high on my vict'ry-trophied car,
Nelſon's name! Nelſon's name!

Near the watch-tow'r of the ſea, Gibraltar's caſtled ſteep,
Where Britons, ſpite of foes, their unconquer'd ſtation keep,
The fleets conjoin'd of France and Spain dar'd truſt the guarded deep,
Daring death, daring death.

Nelſon roſe: he calls his chiefs: his plans with awe they eye,
They pledge their lives, their fame, each in glory's grave to lie,
Or for England's brows to win, gory wreaths of victory,
That proud day, that proud day.

Fearleſs, ſhouting, full of hope and joy, in double lin'd array,
Britannia's ſquadrons throng to meet the overmatch'd affray,
And firſt amid the wond'ring foe brave Nelſon leads the way,
Nelſon leads, Nelſon leads."—P. 6.

Such metre as the foregoing, ſo much in the ſtyle of Mrs. Harris's petition, by Swift, will not, we ſuppoſe, have many imitators. A Dirge, which follows, is in Elegiac lines, and conſequently rather more tolerable: but the beſt that can be ſaid of this Writer is, that his attempt is announced with modeſty, and that it is animated by public ſpirit and patriotiſm.

ART. 14. *Chriſt's Lamentation over Jeruſalem. A Setonian Prize Poem. By Charles Peers, Eſq. A.M. and F.S.A. of St. John's College.* 4to. 15pp. Price 1s. 6d. Deighton, Cambridge; and Hatchard, London. 1805.

The Poet, whoſe ſole taſk is to dilate on a paſſage in Scripture, is under peculiar difficulties. The ſimple ſublimity, or the touching pathos, ſo often found in the ſacred writings, is generally weakened by expanſion of the ſentiments, and does not always ſubmit to the conſtraint of metre. Under theſe diſadvantages, the Prize Poem now before us cannot be expected to pleaſe in ſo high a degree

gree as ſome which we have lately noticed, where the Authors had full ſcope for the diſplay of imagination, and an almoſt unlimited choice of ideas and language. Yet this Author has paraphraſed the beautiful and pathetic Prophecy of the deſtruction of Jeruſalem, in a manner that fully juſtifies the diſtinction which his Poem has obtained; as the following Extract will ſhow:

" Yet not by fearful prodigies unmark'd
Shall be the doom of Sion: though ſhe fall,
She ſhall not fall like one of vulgar note.
What, if erewhile that ſolemn legend grav'd
At deep of night upon his palace wall
By God's own finger, to th' Aſſyrian king
Gave dark prediction ere his empire fell;
Shall not my Father's city challenge proof
Of love divine to dignify her end?
When this firm earth ſhall to her centre ſhake
In dread convulſion rock'd; yon glorious ſun
Veil his meridian ſplendour: when the moon
Shall be appalled; and thoſe the ſtarry hoſts
That deck the firmament, withhold their fires:
When peſtilence and ſickneſs ſhall go forth
Waſting the nations, and diſaſtrous wars
And evil prophecies and rumours wild
Shall ſcatter tribulation and diſmay,
Then, mark, the hour is near:"—P. 12.

DRAMATIC.

ART. 15. *The Laughable Lover. A Comedy, in Five Acts. By Carol O'Cauſtic.* 8vo. 103 pp. 2s. 6d. Symonds. 1806.

In a " Prefatory Dialogue" (ſuppoſed to have been held in the Green Room) we are told this comedy was rejected on account of certain political alluſions contained in it. But, on the peruſal of it, we perceive little, if any, ground for ſuch an objection. One or two farceſms (particularly the alluſion to the order in council, and ſubſequent ſtatute, reſpecting payments at the Bank) might as well be omitted; but upon the whole the play is ſufficiently free from political ſatire. We cannot, however, entirely agree to the author's doctrine, as expreſſed in the following lines:

" I thought the * Theater was meant to be
A temple dedicate to liberty
As well as morals; a reforming ſchool
Sacred to public virtue; where miſrule

* The author purpoſely writes theater; from the vain deſire which ſome ſtill entertain of rendering the orthography exactly conformable to the pronunciation of our language.

Of hardieſt miniſters might puniſh'd be
With ſatire's honeſt keen ſeverity."

The legiſlature, however, when they paſſed the licenſing act (an act which has never ſince, that we have heard, been complained of) admitted no ſuch doctrine; but conceived that ſuch a "reforming ſchool" would ſoon become not a "temple of liberty," but a ſchool of party politics, and an *arena* of political contention:—Surely in our hours of relaxation and amuſement, we might forget all party ſtrife and animoſity.

From the ſpecimen which we have exhibited, the reader may judge of this writer's abilities as a poet. As a dramatic author, he is not ſo contemptible, for we have met with worſe dramas (in our opinion) than the comedy before us. The incidents are indeed ſomewhat improbable, and the humour (for humour it occaſionally has) rather farcical: but theſe objections do not ſeem of late to have influenced the managers of our theatres, or the audiences who frequent them.

ART. 16. *The School for Friends. A Comedy, in Five Acts, as performed with diſtinguiſhed ſucceſs, by Their Majeſties Servants, at the Theatre, Drury Lane. Written by Miſs Chambers, Author of "He Deceives Himſelf," a domeſtic Tale, in three Vols.* 8vo. 93 pp. 2s. 6d. Barker. 1805.

In the preſent ſtate of the drama, it is ſome ſatisfaction to meet with a comedy, the ſucceſs of which does not ariſe from the extravagance of its fable, or the buffoonery of its language. The School for Friends, though not diſtinguiſhed by any pre-eminent merits, is at leaſt free from the groſs abſurdities, which are tolerated, and even applauded in the modern pieces, which the courteſy of the time has miſcalled comedies. We are therefore ſurpriſed and pleaſed at its ſucceſs. As the firſt attempt of a lady, it deſerved encouragement; which, we truſt, will animate the author to further exertions, and to productions which may reſcue the name of comedy from its preſent diſgrace.

NOVELS.

ART. 17. *Ferdinand and Amelia. A Novel. In three Volumes,* 12mo. 10s. 6d. Croſby. 1806.

We ſee nothing in this novel to diſtinguiſh it from other publications of the ſame kind, either by praiſe or cenſure. It is not remarkably well or ill written, not peculiarly inſtructive, nor at all immoral.—There are a good many incidents and changes of fortune, ſome of which are not ill contrived.—One circumſtance we deem it proper to remark, as a hint to the writers of novels. It is allowable to adopt any names for the characters

ters in a novel, provided thoſe names are not peculiar to any perſon or family; but we think it indelicate and improper to uſe either the Chriſtian and Surname by which any well known perſon is uſually diſtinguiſhed, or a Surname alone which is peculiar (as ſome are) to a ſingle family.—The latter of theſe improprieties the author before us has fallen into, as he has diſtinguiſhed one of his characters (and a very bad one) by a Surname which we believe, is borne by one family only in the whole kingdom.—An indelicacy of this kind is very eaſily avoided.

The language of this novel is now and then ungrammatical, but not more frequently than may be expected in the writings of this claſs, which load the ſhelves of a circulating library.

ART. 18. *The Myſterious Freebooter, or the Days of Queen Beſs; a Romance, in four Volumes. By Francis Lathom, Author of Men and Manners.* Lane.

Although we have been accuſtomed to regard the performances of Mr. Lathom in a favourble point of view, we are willing to place the Myſterious Freebooter at the head of his Romantic productions. We certainly think that his talent is moſt adapted to the compoſition of humorous works: but, in this inſtance, curioſity is as much excited, and time as fairly paid, as by almoſt any of the romances which the terrific genius of modern fable has produced. Perhaps Mr. Lathom might have ranked in the firſt claſs of fabuliſts, had it been his good fortune to write earlier.

This tale has been brought upon the ſtage at the Circus in the ſhape of a ballet. Indeed the ſituations are frequently ſtriking and dramatic, and the work muſt derive one advantage from appearing in dumb-ſhow, of which we are ſorry to perceive that it at preſent ſtands in need. We mean that, in a ballet, while our feelings are wrought on by impaſſioned ſcenes, our ears cannot be wounded by the numberleſs inaccuracies of grammar and ſtyle which crowd the pages of this amuſing ſtory. We remember to have noticed this defect in a former production of our author, and we were in hopes that time, which gives facility, would give alſo correctneſs of compoſition. We have been deceived. The Myſterious Freebooter is really worth the trouble of correction. Even a Scotch pebble is highly improved by the friction of the Lapidary; but he who poſſeſſes a diamond, and neglects to poliſh it, is guilty of a careleſſneſs for which he deſerves to ſuffer.

The characters are ſome of them forcibly and naturally drawn, particularly thoſe of De Moubray and Mabel Monteith; though the latter is certainly placed in a ſituation too prominent for her proportionate importance in the work. The general ſtructure of the plot is ſimple and unembarraſſed: it is interſperſed with a number of poetical trifles, among the beſt of which is an *Elegy*

on the death of a young officer. The Epiſode of Eloiſe de Valois, is intereſting, and, which is ſeldom the caſe with epiſodes, pertinent. The moral is in every reſpect unexceptionable; and the whole is decidedly the production of a man by no means unaccuſtomed to the labours of the quill.

ART. 19. *A Winter in London; or, Sketches of Faſhion. A Novel, in Three Volumes. By T. S. Surr.* 3 Vols. 12s. 12mo. Third Edition. Philips. 1806.

Our curioſity is not often atttacted to works of this deſcription; but the words "Third Edition" in the title-page ſo forcibly arreſted us, that we determined to give the Winter in London a careful peruſal. Alas! for the folly and malignity of the times; for except that certain individuals in the higher circles of faſhion are deſignated with the moſt exaggerated miſrepreſentation, there is really very little to diſtinguiſh this production from the refuſe hourly found in the circulating library.

It begins indeed with ſome degree of ſpirit, but we are ſoon loſt and bewildered in a mazy group of Beauchamps, Roſevilles, Belloni's, &c. &c. By the way Signior Belloni is an abridgment of Schedoni. What can be more trite than the preſervation of Lady Emily by Beauchamp; what more prepoſterous than the ſtabbing of this latter by Belloni at the maſquerade; more improbable than the appearance of the girl at Belgrave Houſe to excite the jealouſy of Lady Emily, or than the whole ſtory of Sir Alfred Beauchamp. There may be ſuch a perſonage as Colonel Neville; ſuch a phyſician as Sir Felix Faſcination, who viſits his patients in a ſcarlet jockey frock, ſtriped waiſtcoat, &c.; there may be ſuch dutcheſſes and ſuch incidents which involve the diſgrace of old and noble families; to us, however, who know no ſuch characters, the whole ſeems a ſtrange wild tiſſue of incongruities.

AGRICULTURE.

ART. 20. *The Principles and Practice of Agriculture, ſyſtematically explained; in Two Volumes: being a Treatiſe compiled for the fourth edition of the Encyclopædia Britannica, and reviſed and enlarged by Robert Forſyth, Eſq.* 2 vols. 8vo. 1l. 1s. Conſtable, Edinburgh; Vernor and Hood, London. 1804.

Agricultural writers ſurpaſs all others of the preſent day, and perhaps of all former ages, in the art of making large volumes, with a very minute portion of original matter. Mr. F. falls ſhort indeed, in this art, of the *Bath and Weſt of England Society*, who filled their 8th vol. from p. 99 to p. 239, with mere *extracts*; as we noticed in our 10th vol. p. 62. Mr. F. tranſcribes not more than fourteen pages together; but he repeats his tranſcriptions

tions ſo continually, that the moſt apt account we can give of his work is, to propoſe a change of its title, which may run thus:—The theory and practice of agriculture: including the leſſons, good, bad, and indifferent, which have been given by Meſſrs. Young, Anderſon, Marſhall, Bartley, and a hundred others; With a great variety of *experiments*; as well thoſe which have been ſucceſsful, and generally practiſed; as thoſe which have failed of ſucceſs, and are not likely to be repeated by any agriculturiſt whatſoever.

MEDICINE.

ART. 21. *The modern Practice of Phyſic. By Edward Goodman Clarke, M. D.* 8vo. 454 pp. 9s. Longman and Co. 1805.

Dr. Clarke is author of a ſmall work, "Medicinæ Praxeos compendium," of which we gave a favourable account, in the 19th volume of the Britiſh Critic. In the work now to be noticed, he has followed Dr. Cullen, in the arrangement and in the definitions of the diſeaſes, which are given verbatim from the "Synopſis Noſologiæ Methodicæ" of that writer; but as the accounts of the cauſes, diagnoſis, prognoſis, and treatment of the diſeaſes, are in Engliſh, for the ſake of conſiſtency, the definitions ſhould have been in the ſame language, that is, they ſhould have been tranſlated. Perhaps alſo, as compilations of this kind can only be ſuppoſed to be uſeful to perſons who have not opportunity of reading more extended treatiſes, a ſtyle more plain, and familiar, and leſs loaded with technical terms than is here uſed, ſhould have been adopted. The author appears to be well verſed in modern practical works, and is not ſparing in his commendation of the writers. "The remote cauſes of febrile, and other diſeaſes," he ſays, p. 2, "will be divided into prediſpoſing and exciting, which will be taken notice of when we treat of the various diſeaſes. The proximate cauſe of diſeaſes will be mentioned when it can be done without miſleading the young practitioner, but in many diſeaſes it is enveloped in perhaps *eternal* darkneſs, and, that of fever, is at preſent matter of controverſy; and as I feel," he adds, "my incapacity of throwing any additional ſatisfactory light upon the ſubject, I muſt, with the greateſt deference, refer my readers to the works of the illuſtrious Cullen, Brown, and Darwin."

In the cure of intermittents, the author ſays, p. 8, "the oxidum arſenici, combined with opiates, either in ſolution or in the form of pills, will frequently ſucceed, when the cinchona and other remedies have been tried without effect." The only form in which arſenic can be given with ſafety, becauſe it is the only form in which the doſe can be aſcertained with certainty, is in ſolution, but even in that form, and in the minuteſt doſes,

it

it cannot, without extreme hazard, be perſiſted in many days in ſucceſſion.

Dr. Heberden expreſſed himſelf doubtfully on the ſubject of bleeding in the gout, to which he thought phyſicians were more averſe than was neceſſary; this author, on the contrary, recommends it without reſerve, whenever the excitement, the term he uſes, is conſiderable; and though he does not, like Kinglake, recommend immerſing the gouty limb in cold water, he adviſes, contrary to the uſual practice, to expoſe it to cool, or cold air, and on the whole, carries the antiphlogiſtic treatment in the cure of this diſeaſe further than any writer we remember to have ſeen; as the following extract from the chapter on the treatment of the gout will ſhow.

"The violence of the paroxyſm will be moderated," the author ſays, p. 139, "by blood-letting, which muſt be repeated according to the ſtate of the pulſe and degree of excitement, where the conſtitution is not worn down by repeated attacks: leeches ſhould be applied to the inflamed parts, and gentle cathartics ſhould be adminiſtered, as the oleum e ſeminibus ricini, calomelas, rheum palmatum, infuſum ſennæ, or the ſulphur ſublimatum; if the ſtomach is not affected, the nitras potaſſæ may be exhibited in ſmall doſes with advantage; the inflamed parts ſhould be expoſed to cool or cold air, and diluting liquids ſhould be taken freely: the antiphlogiſtic regimen muſt be ſtrictly adhered to; abſtinence from wine, ſpirits, fermented liquors, and ſtimulating food, ſhould be carefully enjoined, unleſs the ſyſtem is very much debilitated, in which caſe, a more nouriſhing diet, and a ſmall quantity of wine or of diluted ſpirits, may be allowed; after the excitement has been ſubdued by proper evacuations, bliſters may be employed with advantage; they are recommended by that enlightened phyſician, Dr. Ruſh, to be applied to the legs and wriſts; burning with moxa may be adviſed, or a cabbage-leaf applied to the part affected will often afford conſiderable relief; booterkins made of oiled ſilk, are an uſeful application to gouty joints; when the violence of the ſymptoms is abated, opiates may be given with advantage, when the pain only returns during the night, and prevents ſleep: when the conſtitution is broken down by repeated attacks of the diſeaſe, evacuations muſt be employed with caution, and it will, in general, be more adviſeable and ſafe to allow ſome animal food, and wine or diluted ſpirits; the parts affected ſhould, at the ſame time, be wrapped in flannel, fleecy hoſiery, or new combed wool, and a gentle diaphoreſis ſhould be excited, for which purpoſe the decoction polygalæ ſenegæ is recommended: when a ſwelling and ſtiffneſs remain in the joints after the paroxyſm has ceaſed, they will be removed by the diligent uſe of the fleſh-bruſh, gentle exerciſe of the parts, and the Buxton or Bath waters taken at the fountain head; and where the gout has left a number of dyſ-

peptic

peptic ſymptoms, the latter may be drank with conſiderable advantage; purging immediately after a paroxyſm, will be very apt to produce a relapſe."

Though we have pointed out ſome defects, or what we think ſuch, in this volume, yet it will be found to contain a conſiderable maſs of information, upon moſt of the diſeaſes treated of. It may therefore be advantageouſly conſulted by practitioners who are not ſuch adepts as the author in the new philoſophy. As the author has given names to many of the preparations here recommended, which have not been adopted by the London College of Phyſicians, it would have added to the convenience of the readers if they had been explained in an index.

ART. 22. *Cow-Pock Inoculation vindicated, and recommended from Matters of Fact. By Rowland Hill, A. M.* 12mo. 72 pp. 1s. Darton and Harvey. 1806.

Mr. R. Hill, whoſe name and fame are ſpread far and wide, not only writes with zeal in defence of cow-pox inoculation, but appears to have been equally active and ſucceſsful in detecting the miſrepreſentations of thoſe who oppoſe the practice. That he is qualified to give an opinion on the ſubject, muſt be allowed, as he has inoculated, he declares, upwards of 5000 perſons with his own hand; and there have been inoculated, under his inſpection, upwards of 9000 perſons, "and not one evil conſequence as yet," he ſays, P. 64. "has been heard of, which has created the leaſt alarm." None of the perſons vaccinated under his direction, have afterwards taken the infection of the ſmall-pox, or have ſuffered from any of thoſe diſeaſes, of which ſuch alarming accounts have been publiſhed. On the contrary, Mr. Hill aſſures us, that ſeveral of them, who were afflicted with ſcrofulous, and other foul ulcers, when they ſubmitted to the operation, appeared to have been cured of thoſe diſeaſes, by the agency of the cow-pox. A teſtimony ſo full and ſtrong in favour of vaccination, will, we hope, have the effect of overturning the prejudices that unfortunately, at preſent, prevail among the lower order of people againſt the practice.

ART. 23. *A Practical Treatiſe on the Diſeaſes of the Stomach, and of Digeſtion, including the Hiſtory and Treatment of thoſe Affections of the Liver, and Digeſtive Organs, which occur in Perſons who return from the Eaſt or Weſt Indies. With Obſervations on various Medicines, and particularly on the improper Uſe of Emetics. By Arthur Daniel Stone, M. D. Fellow of the Royal College of Phyſicians, London.* 8vo. pp. 291. 6s. Cadell and Davies, Strand. 1806.

Our readers will perceive, that the ſubjects treated of in this volume, are important, and the author appears to have beſtowed

upon them conſiderable attention. The two firſt chapters treat of the anatomy and phyſiology of the ſtomach and inteſtines. As the reſult of various experiments made with the view of diſcovering the nature of the gaſtric juice, the author finds it to have properties ſimilar to the muriatic acid, if that prove not to be the very ſubſtance employed by nature in the proceſs of digeſtion, P. 36. The ſubject, however, he obſerves, deſerves and requires further inveſtigation. He next gives a curſory view of certain diſeaſes of the ſtomach. "Of the vitiated ſtate of the fluids in the ſtomach. Of maraſmus. Of repletion of the ſtomach." And in the fourth chapter of this part, he treats "of the effects of poiſons." From this chapter, we ſhall give, as a ſpecimen of the execution of the work, the author's obſervations on the digitalis, the rather as the reputation of this once faſhionable drug, ſeems declining. "The effect of digitalis," he obſerves, P. 77. "is different from that of any other vegetable poiſon. The violent vomiting and purging it produces, are indeed the common effects of other draſtic medicines; but it ſometimes increaſes the ſecretion of urine, much more than any of them; and its effect in diminiſhing the frequency, and hardneſs of the pulſe, is ſingular. At the time of its firſt introduction into practice as a medicine in dropſy, he witneſſed," he ſays, "many inſtances of its very deleterious effects; either the vomiting, or the ſtools, or the wine, were, after the repetition of an uncertain number of doſes, very much increaſed; the hydropic ſwellings diſappeared, and immediately on the abſorption of the extravaſated fluid, the patients appeared in a joyous ſtate of delirium, reſembling that of intoxication. To this ſtate, ſucceeded that of ſtupor; the pulſe became gradually ſlower, and death ſucceeded in leſs than forty-eight hours."

In the following chapters are ſome uſeful obſervations on the effects of drinking ardent ſpirits, and of living in hot climates. The author next proceeds to the treatment of the diſeaſes of the ſtomach, and on the uſe of emetics. Of theſe he prefers the milder ſort, as ipecacuanha and ſquills. He has ſeen, he ſays, P. 146. more than one fine child, whoſe ſtomach has been ruptured by taking antimonial emetics. He muſt, however, have been peculiarly unfortunate, as we know ſuch accidents to be extremely rare, though thouſands of antimonial vomits are probably given every day. The author has been equally unſucceſsful in his experiments with caſtor oil, which has played ſuch unlucky tricks with his patients, bringing back ſpaſm in ſome, and bloody flux in others, that he adviſes, P. 210. in caſes where oily purges are required, to uſe a preparation of ſenna and oil of almonds, or of olives, inſtead of it. In theſe opinions, he probably will not have many followers. The directions for the treatment of hemorrhagy from the ſtomach and melena, which follow, are evidently the reſult of experience,

and,

and, on the whole, the volume may be read by young practitioners, for whose use it appears to have been designed, with advantage.

ART. 24. *Remarks on Sea-Water, with Observations on its Application and Effects, internally and externally, as conducive to Health. By Charles Taylor, M. D. Secretary to the Society for the Encouragement of Arts, &c. &c.* 8vo. 78 pp. 2s. 6d. Phillips. 1805.

Upon a subject so often discussed, little new will be expected. We have here a long catalogue of diseases supposed to be benefitted by drinking sea water or bathing in it; and we are inclined to think that more efficacy is attributed to both than they really possess. But as many persons who visit the sea coasts may wish to bathe, or drink the water, without being so ill as to require the assistance of a physician, such persons may safely follow the directions contained in this little volume; which may be considered rather as a collection of aphorisms relative to the subject, than a treatise drawn out in medical form.

ART. 25. *An Inquiry into the Nature and Action of Cancer; with a View to the Establishment of a Regular Mode of Curing that Disease by Natural Separation. By Samuel Young, Member of the Royal College of Surgeons.* London. 12mo. 132 pp. 4s. 6d. Phillips. 1805.

Notwithstanding our numerous disappointments, we take up with eagerness every work from a regular Surgeon, which hints at a cure for cancer. The perusal of the present essay was accordingly begun with considerable expectations; and we pored with profound attention through a mysterious refutation of an opinion extracted from Dr. Baillie's Morbid Anatomy. We next strove, though we confess in vain, to comprehend the author's theory. We will give the summary in his own words. "Speaking more directly to the nature of cancer, it would appear to be an accumulation of disproportionate actions in previously deranged structures, originally, for the most part, of complicated natures; and the continuation of the disease would seem to rest upon the want of an equal concurrence of powers to regenerate." P. 64. The obscurity of this diction both prevents our assenting to the author's notions, and defies all refutation of them. We however persevered, being determined to command our patience, in hopes of being rewarded by the discovery of the regular mode of curing the disease, which is mentioned in the title page.

At length we reached it, and we must own, that neither our surprise nor mortification were slight, on finding that the *natural*

ral ſeparation! of a cancer was to be accompliſhed by the old plan of an arſenical cauſtic.

It thence appears, that there are ſurgeons who do not diſcriminate between deſtroying and curing cancers. Cauſtics and knives, can only be had recourſe to, when a cure is deſpaired of. The author indeed ſeems to have been aware that his work was not quite ſatisfactory; for he writes in the preface, "It is poſſible that even error may in ſome way tend to aid the progreſs of inquiry;" if this be juſt, it is then poſſible, that in ſome way this eſſay may be uſeful.

LAW.

ART. 26. *On the Reſidence of the Clergy in England and holding of Farms. An Abſtract of the 43d of George III. Cap.* 84; *with Obſervations, Forms of Petitions for Licences and Notifications.* 8vo. 2s. 6d. Vacher and Davis. 1806.

This abſtract muſt be of important uſe to the Clergy in general; and few, we preſume, will be ſatisfied without poſſeſſing it. The author has performed the duty of ſecretary to different biſhops; and is at the preſent moment in that ſituation with reſpect to the Biſhop of Norwich. The act itſelf has certainly not been generally underſtood; and this ignorance, as this writer (Mr. Wright) obſerves, has expoſed the reſpective Dioceſans to much unneceſſary trouble, and involved many of the Clergy in much ſerious inconvenience. The obſervations which accompany the tract will be found intereſting; and the forms of notifications and petitions of no inconſiderable uſe.

ART. 27. *An Eſſay on the Nature of Laws; both Phyſical and Moral. By a Layman.* 8vo. 30 pp. 1s. Walker. 1806.

It is not eaſy to ſay what is the particular drift and object of this author. Nothing, he ſays, can ſubſiſt without ſome rule or law. This, in a general ſenſe, is undoubtedly true, but we ſcarcely perceive to what purpoſe it is meant to be applied. The author immediately afterwards involves himſelf in a labyrinth of metaphyſics, and rings changes upon time and ſpace, infinity and eternity, to prove, what is *almoſt* univerſally acknowledged, the exiſtence of a firſt cauſe. He then tells us there is ſuch a thing as morality, that it will not apply to inanimate matter, that the proper ſubject of morality is the mind or ſoul of man,—that brute animals are not moral,—that virtue implies a good intention, &c. &c.—"Surely," (as Dr. Johnſon obſerves,) "a man of no very comprehenſive ſearch, may venture to ſay that he has heard all this before."—The reſt of the Eſſay is in the ſame ſtyle, alternately trite and pedantic. Yet the intention ſeems good, and thoſe who are not diſguſted with the ſtyle of this work, will ſee no reaſon to object to its tendency.

DIVINITY.

DIVINITY.

ART. 28. *A Sermon preached before the Univerſity of Oxford, Nov.* 24, 1805. *In which is propoſed a new Interpretation of the* 87*th Pſalm. By John Eveleigh, D. D. Provoſt of Oriel College, and Prebendary of Rocheſter.* 8vo. 24 pp. 1s. Cooke, Oxford. Rivingtons, London. 1806.

Various commentators have endeavoured to throw light upon the 87th Pſalm, but it ſtill remains obſcure in moſt verſions. It has commonly been ſuppoſed that "He was born there," or "this man was born there," in ver. 4, alluded to the Meſſiah; but, according to Dr. Eveleigh, no ſuch alluſion was intended. He ſuppoſes this Pſalm, like the 137th, to have been written after the Babyloniſh Captivity, and he renders the whole of it thus.

"1. His *foundation is in the holy mountains.

"2. The Lord loveth the gates of Zion, more than all the dwellings of Jacob.

"3. Glorious things are ſpoken of thee, O city of God.

"4. I will mention Egypt and Babylon to them that know †ME; behold the Philiſtine, and the Tyrian, with the Cuſhite; each one of theſe was born ‡there.

"5. Accordingly, of Zion it ſhall be ſaid, That all theſe different men were born in her: and the Higheſt himſelf ſhall eſtabliſh her.

"6. The Lord ſhall count, when he regiſters the nations, that each one of theſe was born there.

"7. But, §princes are as ‖ſlain men: all my ſprings are in ¶thee." P. 21.

By ſprings the learned Provoſt underſtands, hopes. The greateſt deviation appears in the laſt verſe, "But princes are as ſlain men:" this, however, the author defends from the original Hebrew, by obſervations which appear ſound and good. Dr. Kennicott, in his "Remarks on Select Paſſages," had rendered this, "Thus ſhall the princes be as the ſands of the ſea." Dr. Eveleigh's rendering and interpretation of verſes 4 and 5, appear to us extremely happy. The whole is well deſerving of the conſideration of Hebrew ſcholars.

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* "Or that of his temple. See Poole's Annotations."

† "As a Jew or Iſraelite in general."

‡ "That is, in Zion."

§ "That is, the moſt illuſtrious perſons connected with Zion."

‖ "As dead or unprofitable men."

¶ "In Zion, as the ſanctuary of God, &c. ſee the preceding page."

ART.

ART. 29. *A Great Work described and recommended, in a Sermon preached on Wednesday, May 15, 1805; at the Rev. Mr. Thorpe's Meeting-House, in New Court, Carey-Street, London; before the Members of the Sunday-School Union. By Jabez Bunting. Published by Request.* 8vo. 6d. 32 pp. Lomas, Butterworth, &c. 1805.

"The Sunday School Union consists of teachers, and others, actively engaged in Protestant Sunday Schools. Their religious sentiments and connexions are various. Some are members of the Established Church; others belong to the several denominations of evangelical dissenters and methodists." P. 3.

For this *union* of churchmen and dissenters we see no necessity whatever. The children of parents of each description, who want religious instruction, are so numerous, that they may without any inconvenience be separately instructed. Nor can we imagine how teachers *exclusively evangelical* (as they fancy themselves) can be associated with teachers of the Established Church, who are supposed to be *un-evangelical*. The design of this *union* appears to be, to promote *dissent from the Church*. Mr. Bunting's sermon, however, is unexceptionably pious, solid, and well-written.

ART. 30. *A Sermon preached at the Visitation of the Rev. the Archdeacon of Northampton, in the Parish Church at Oundle: On Monday, May 27, 1805. By the Rev. Samuel Heyrick, M. A. Rector of Frampton, in the Deanery of Welden.* 8vo. 23 pp. 1s. Rivingtons. 1806.

In a very sensible discourse, this author applies, as others have done, the precepts of St. Paul delivered to Timothy, to the case of the clergy. He points out particularly that they are to be, as was enjoined to him, an example to the believers *in word*, or doctrine; *in conversation*, or manners; in *charity*; in *spirit* or Christian disposition; in *purity*. On all these points he asserts the doctrine of the Church, and repels the insidious suggestions of adversaries. The discourse is sound and pious; and must have been very acceptable to the audience in which it was delivered.

ART. 31. *The Sword of the Lord. A Sermon preached on the General Fast, Wednesday, Feb. 25, 1805, before the Volunteers of St. Andrew, Holborn, and St. George the Martyr, Middlesex, at St. John's Chapel, Bedford Row. By Richard Cecil, A. M. And published at the Request of the Congregation.* 8vo. 32 pp. 1s. Rivingtons, &c. 1805.

This preacher, in a sermon before an armed association, which seems to have escaped our notice, had proved the *lawfulness* and *expediency* of such an association. He now, therefore, takes those points

points for granted, and conſiders war, or the Sword of the Lord, (which he uſes for it) as, 1. a ſore judgment; 2. an appointed avenger; 3. a ſolemn monitor.

Though we do not in every point accord in ſentiments with Mr. Cecil, yet in the greater part we do: and though we do not feel authorized to ſelect any paſſage of this ſermon, as particularly and unexceptionably calculated to inſtruct our reader, yet we cannot heſitate to commend the general ſpirit of the diſcourſe: and particularly that ſoundneſs of mind which admits and commends the neceſſary efforts of an injured and threatened nation to defend itſelf, with the bleſſing of heaven, from deſtruction.

Thankſgiving Sermons.

ART. 32. *A Sermon, preached at the Churches of Flamſtead and Kenſworth, in the County of Hertford, on Thurſday, December 5, 1805: being the Day appointed for a General Thankſgiving. By Thomas Alſton Warren, B. D. Curate of thoſe Pariſhes, Lecturer of Dunſtable, and Fellow of St. John's College, Oxford. Publiſhed by Requeſt.* 8vo. 23 pp. 1s. Morris, Dunſtable. Rivingtons, London. 1805.

An unqueſtionably well-deſigned, but not an eloquent declamation.

ART. 33. *A Sermon, preached at the Pariſh Church of Chertſey, in Surrey, on the* 5th *of December,* 1805: *being the Day appointed for a General Thankſgiving. By the Rev. John Stouard, Publiſhed at the Requeſt of the Pariſhioners, for the Benefit of their Sunday Schools.* 4to. 22 pp. 1s. Wetton and Son, Chertſey. 1806.

Another declamation, of the ſame character.

ART. 34. *A Sermon, preached at St. John's Church, Blackburn, Lancaſhire, on Thurſday, December* 5, 1805: *being the Day appointed for a General Thankſgiving to Almighty God, for the glorious and important Victories, obtained by his Majeſty's Arms over the United Fleets of France and Spain, on the* 21ſt *of October, and* 4th *of November laſt. By the Rev. T. Stevenſon, A. B. Incumbent Curate of the ſaid Church, and formerly of Chriſt Church College, Cambridge. Publiſhed at the Requeſt of the Congregation.* 8vo. 18 pp. 1s. Baniſter, &c. Blackburn: Rivingtons, London. 1805.

Another declamation, more vigorous than the preceding.

ART. 35. *A Sermon, preached in the Morning of the General Thanſgiving, December* 5, 1805, *at Laura Chapel, Bath.*

By the Rev. F. Randolph, D. D. Prebendary of Briſtol, Chaplain to his Royal Highneſs the Duke of York. 8vo. 29 pp. 1s. Hatchard, London.

Another, and of a higher order, but ſtill a declamation. Perhaps our expectations, on this occaſion, were beyond a reaſonable pitch. Yet we cannot forbear to think, that the more diſtinguiſhed and illuſtrious is the ſubject of an oration, the more dignified and exalted ſhould be the oratory diſplayed. Judging by this rule, we raiſed our expectations high indeed; for never, ſurely, were a nation's thanks to heaven more due for any temporal bleſſing, than for the victory of Trafalgar!

ART. 36. *A Sermon, preached at the Pariſh Church of St. Mary, Stratford, Bow, Middleſex, on Thurſday, the 5th of December, 1805; the Day appointed by his Majeſty's Proclamation, for a General Thankſgiving to Almighty God for the late ſignal and important Victory obtained by his Majeſty's Ships of War, under the Command of the late Vice-Admiral Lord Viſcount Nelſon, over the combined Fleets of France and Spain. By Samuel Henſhall, M. A. Rector. Late Fellow of Brazen-Noſe College, Oxon; Author of Specimens and Parts of the Hiſtory of South Britain, &c. &c.* 4to. 8 pp. 1s. All Bookſellers. 1805.

Surely, our editors have ſent all the declamations, pronounced on this memorable occaſion, to one unfortunate (for indeed he is not an ill-tempered) reviewer.

ART. 37. *A Diſcourſe, delivered at Weſt Walton, in the County of Norfolk, on Thurſday, December 5, 1805; being the Day appointed for a General Thankſgiving. By George Burges, A. B.* 8vo. 30 pp. 1s. White, Wiſbech: Jacob, Peterborough: Rivingtons, London. 1806.

At laſt we have met with an animated and vigorous oration; ſome ſpecimens of which will doubtleſs be acceptable to our readers.

"We live at an important era and in the midſt of impreſſive events. The preſent ſtate of ſociety is aſſuredly an awful ſtate. She is caſing herſelf in armour, and unfolding all her latent powers, to meet the alarming changes that ſeem to be preparing for her. Terrified by the ſhock of ſucceſsful deſpotiſm, and trembling to their very foundations, the kingdoms of the world are contending for nothing leſs than their political exiſtence. A formidable enemy, wielding all the phyſical ſtrength of a great nation, is let looſe to ravage the earth and to overthrow *the thrones of princes.* Unawed by the checks of conſcience, or the pleadings of humanity, and alike regardleſs of the moſt flagrant violations of truth, and of the accuſtomed ties by which the general welfare of communities hath been hitherto upheld, he

is

is ruſhing forward from conqueſt to conqueſt, with a rapidity to which the annals of hiſtory afford no parallel, and, with ſlaughter and devaſtation in his rear, is laying every nation under tribute, *binding their kings with chains and their nobles with links of iron.*" P. 11.

"But if we advert to the probable conſequences of this victory as it regards, more eſpecially, our own ſituation, we ſhall find its benefits to be incalculable. We have an adverſary to contend with, who is confeſſedly diſpoſed to make peace with every hoſtile ſtate but ourſelves, and who ſeeks therefore, not merely our ſubjugation, but our deſtruction. Nothing leſs will ſatiate his implacable reſentment, than to blot out our name, and utterly to annihilate us among the kingdoms of the earth. Whatever malevolent paſſions are at reſt, his enmity againſt us never ſleeps. In the ſilence of retirement and the din of war; in every enterprize of ambition and every intrigue of perfidy, England is ſtill his grand object—England who has fruſtrated his machinations, deſpiſed his vauntings, and chaſtiſed his inſolence—England whom as a commercial nation he envies, as a maritime nation he dreads, and as a free nation he abhors. Judge then what ſacrifices he would not joyfully make to enſure our deſtruction. The law of nations is already become a dead letter with him. Like the brutal leader of his barbarian anceſtors, he acknowledges no law but the law of arms; and to be able to reduce us to his deteſtable bondage, all principles of honor, all compacts of ſociety, and all yearnings of humanity would be ſcornfully trodden under foot." P. 13.

The lamentation on Nelſon (in page 23 and 24) is eloquent, but we wiſh the author had avoided the very objectionable expreſſion, for a ſermon, "O adored ſhade." It might paſs in poetry, but not in preaching.

The *application* of this diſcourſe is truly inſtructive; and we wiſh that the profits ariſing from the ſale of the diſcourſe, may form a conſiderable addition to the *Patriotic Fund*, to which they are deſtined.

MISCELLANIES.

ART. 38. *A Diſſertation on the beſt Means of civilizing the Subjects of the Britiſh Empire in India, and of diffuſing the Light of the Chriſtian Religion throughout the Eaſtern World. By the Rev. Francis Wrangham, M. A. F. R. S. of Trinity College, Cambridge.* 4to. 39 pp. 3s. Mawman. 1805.

We are here, it ſeems, to take our leave of this aſſiduous publiſher of unſucceſsful compoſitions written for prizes. Nor can we much regret it. Except in thoſe very rare caſes, in which an appeal againſt injuſtice is required, the denial of the reward ought

to be followed by modeſt acquieſcence, and the field of publication left open to thoſe whoſe merits have prevailed.

We ſhall give a ſhort abſtract of Mr. W.'s preſent production. He begins by taking a view of India, as divided between Mahomedans and Hindoos, and of the ties which now particularly connect us with that country. He conſiders us as eſpecially called upon to make ſome amends for the evils India has ſuffered from us. With reſpect to the Hindoos, he regards the preſent moment as particularly favourable to an attempt to enlighten their minds. They have leſs jealouſy of us than they had, and they have thrown open their ſacred literature to us. "They throng round our Miſſionaries," he ſays, "with acknowledgments of their ignorance, and with entreaties for inſtruction; they admit the contradictions of their own ſcriptures, and ſolicit copies of ours." P. 5. But is this true? We much fear that it wants confirmation. Still, however, it is allowed that there are difficulties. Among other things it is ſaid, that we muſt not inſtruct them too ſuddenly. "Without previous preparation, to throw the full blaze of Chriſtianity on the feeble viſion of India, plunged as ſhe has been for centuries in the depths of a ſuperſtition, crowded like her own Elephanta, with horrid objects of worſhip, would realize the ſublime deſcription of the poet, &c." This, in fact, is a mere flouriſh, to introduce, from oſtentation only, a very inappoſite quotation from Homer. What preparation the author would make for the truth, but that of ſhowing the falſehood of their preſent ſuperſtitions, it is not eaſy to gueſs. Like the rural gunner, he would let the cannon off gently, and catch the ball in his hat.

It is next enquired whether civilization and converſion ſhould advance together; and ſecondly, with rather more utility, whether it would be better to diffuſe our inſtructions at firſt, or to concentrate them in one ſpot. It is concluded that it is beſt to begin where we can, namely, in Britiſh India, and leave Tibet, China, and Japan, which we cannot reach, to future opportunities. We come then to particular methods. "To communicate the leading and indiſputable truths of Chriſtianity ſeems to be the firſt great object." P. 8. Certainly; but is not this throwing the blaze on the feeble viſion? or what can be ſo called? We are then inſtructed in the methods propoſed by Sir W. Jones. The difficulties ariſing from the Hindoo Caſts are next ſtated, as well as the obſtacles oppoſed by the influence of the Brahmins; and a very ſalutary caution againſt precipitance in baptizing converts is properly introduced. We muſt not either, it is ſaid, be too ſanguine in our hopes of rapidly improving the civil condition of India. The method of eſtabliſhing a Chriſtian tribe, or caſt, is ſtrongly recommended, (p. 16) but is it practicable? Literary ſocieties, and ſeminaries for inſtruction, are recommended; and ſome doubts are ſuggeſted reſpecting the

the policy of a chartered company. Of theſe, however, the author ſpeaks with ſuch modeſty in his ſhort preface, that nothing can be ſaid againſt them. When the author's plans have proceeded to a certain point, he then ſuppoſes the agriculture of India improved, and the rights of property eſtabliſhed. In the concluſion he reverts more particularly to the great object of converſion, confeſſing that, if the fulneſs of the time be not yet come, "the purpoſes of Heaven will baffle the efforts of our premature diligence."

The author has evidently beſtowed much thought on a ſubject, which he does not appear to have been eminently qualified to diſcuſs. The ambitious ornaments of his ſtyle are almoſt every where offenſive; inſtances of which, even to ridicule, might eaſily be accumulated; but we forbear, and cloſe our account.

ART. 39. *Third Edition, conſiderably enlarged. Royalty Theatre. A Solemn Proteſt againſt the Revival of Scenic Exhibitions and Interludes, at the Royalty Theatre; containing Remarks on Pizarro, the Stranger, and John Bull; with a Poſtſcript. To which is prefixed, a Review of the Conduct of the Stage in general, and the Expediency and Lawfulneſs of Dramatic Entertainments. By the Rev. Thomas Thirlwall, M. A. Chaplain to Bancroft's Hoſpital, and Lecturer of St. Dunſtan, Stepney.* 8vo. 29 pp. 1s. Rivingtons, &c. 1805.

This writer goes the whole length of condemning theatrical entertainments altogether, as ſinful and unchriſtian. Though we by no means agree with him in this poſition, in which there always appears to us to lurk the fallacy of arguing from the abuſe againſt the uſe; yet we are moſt thoroughly perſuaded that, in his ſtrenuous oppoſition to the licencing of the Royalty Theatre, he is perfectly right. The arguments urged to that purpoſe from the mercantile occupations, and other circumſtances of that neighbourhood, and from the evils conſtantly experienced, when ſuch a licence has been renewed, ſeem to us invincible: and moſt earneſtly do we hope, that the author's remonſtrances may produce the effect he wiſhes.

That no meaſures have been ever deviſed to enforce more decency both before and behind the curtain, in eſtabliſhed theatres, is much to be lamented. Reſtrictions might ſurely be formed, to prevent the very groſs abuſes which now ſo glaringly prevail. But that the cauſe of morality and religion in general was at all benefited in thoſe gloomy times, when the theatrical Muſes were compelled to be ſilent, we have never ſeen the ſmalleſt reaſon to believe, and therefore never wiſh to ſee the experiment repeated.

The remarks of Mr. Thirlwall on the German School of the Drama, and the Engliſh pieces formed on the ſame model, are in

our opinion excellent. "Where," ſays he, "by the moſt ſubtle and malicious contrivance, vice is decked out with the air of virtue, and the deluded youth is ſeduced to the road of ruin, while he believes that he indulges in the nobleſt feelings of his nature; where a caſual act of generoſity is applauded, whilſt obvious and commanded duties are trampled on, and a fit of charity is made the ſponge of every ſin, and the ſubſtitute of every virtue." P. 19.

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Ioannis Luzac oratio de Socrate cive.

ADDENDA

ADDENDA AND CORRIGENDA.

Addenda and Corrigenda to B. C. Vol. xxvi. p. 415.

Μηδὲν ἁμαρτεῖν ἐστι θεῶν, καὶ πάντα κατορθοῦν.

To "ἐκήλει" ſubjoin, as a note, "Longin. Art. Rhet. p. 713. πολλὰ γὰρ τὰ ΚΗΛΟΥΝΤΑ τὸν ἀκροατὴν ἄνευ τῆς διανοίας καὶ τῆς πραγματικῆς κατασκευῆς καὶ τῆς ἠθικῆς πιθανότητος. Καλοῦντα *in ed.*" ibid. to "ὀλύμπιος" ſubjoin, "* Schol. ad Plat. p. 139. ὁ δὲ Κρατῖνος Ἀσπασίαν καὶ Ἥραν καλεῖ, ἴσως ὅτι καὶ Περικλῆς Ὀλύμπιος προσηγορεύετο."

P. 414. note, l. antepenult. r. Αἰσχύνεται—and to "donation" ſubjoin, "The line from a fragment of the Pirithous of Euripides, cited by Greg. Corinth. in Hermog. apud Reiſk. Graec. Orat. T. VIII. p. 948. is not ſo eaſily reſtored. See PORS. *Suppl. ad Praef.* XXXIX.

P. 423. before "that H. Valeſius,"—inſert "that the learned and ſagacious Muretus aſcribes this celebrated ſpeech to Andocides; recordatus ſum loci cujuſdam ex oratione quam antiquiſſimus et nobiliſſimus orator *Andocides adverſus Alcibiadem habuit*: opp. ii. 143; and that H. V.—" and in n. * r. "λοιδορεῖσθαι."

P. 424. l. 15. for "his" r. "this."

P. 427, after l. 10. inſert, ap. Ruhnk. ad Tim. p. 24=35 ed. nov. 92 ed. n. 135=187. 136=189.

Ibid. after l. 11. inſert, *literæ ad Muſgravium memorat.* in Diatr. p. 160. ad Hipp. 31.

Ibid.—apud Burmann. ad Anthol. vet. Lat. Epigr. T. I. pp. 9, 113. II, 325.

Ibid. 2—ap. Albert.

1—ap. Weſſeling.

P. 428. after l. 11. inſert—ap. Ruhnk. in Hiſt. Cr. Or. Gr. LXVII, LXX, LXXXVII. ad Rut. Lup. 6. 34. 54. 92. 100.

After l. 18. inſert—ap. Ruhnk. in Xenoph. Memorab. p. 236.

After l. 26. inſert—ap. Ruhnk. ad Longin. 140=250, 150=263.—

After l. 26, inſert—ap. Ruhnk. ad Vell. Paterc. 70.

After l. 28, inſert—ap. Ruhnk. ad H. in Cer. 46. 87. 270. 301. 25, 68. 426, 84. Ep. Cr. II. pp. 130, 1. ed. n. ad Hermeſian. 8. 53, 9.

After l. 41. inſert,—" DAWES* died in March, Taylor and

* D. contributed to the Cambridge collection of verſes on the death of Geo. I. and inſtallation of Geo. II., ΕΙΔΥΛΛΙΟΝ ΘΡΗΝΟΘΡΙΑΜΒΙΚΟΝ;—publiſhed Propoſals for printing, by ſubſcription, Paradiſi amiſſi a Cl. Miltono conſcripti Liber primus, Graeca verſione donatus una cum annotationibus, with a ſpecimen;—MISC. CRITICA, at Cambridge, 1745;—Tittle-tattle-

and Hemſterhuſius in April, 1766;—" l. *ult.* for " ame" r. " name."

P. 429. l. 24. correct " Vict." and to l. 26, it may not be amiſs to add the Scholion of a noble MS., which we have ſince conſulted, εἶδον πρὸ πόλιος (ſic): ἐπιτίνιται τῇ ὄψει τὰ παθήματα. Καὶ ὁ Σοφοκλῆς ἡ γὰρ ὄψις οὐ πάρα:—As we have removed from the gorgeous pall of tragedy an unſeemly patch, we will replace it by a ſhred from Sophocles's mantle: Ammonius, v.

Ἴσθι—τάσσουσι δὲ ὅμως καὶ ἐπὶ τοῦ ἰδίου τὸ Ἴσθι. Εὔφημος,
——— Ἴσθι μοῦνον ἐξορμωμένη,
ἀντὶ τοῦ γίνου.

In his edition of the Hippolytus, v. 723. the excellent Valckenaer corrects this overſight:—" Nec Tragicus fuit neque Comicus *Euphemus* dictus: Auctorum indice nomen illud ejiciatur, et reſtituatur *Ammonio* Tragici, forſan *Euripidis*, ſenarius: Εὔφημος ἴσθι"—but where does Euripides admit the Iaſm μοῦνον into the dialogue? Inſert therefore in the *Lexicon Sophocleum* this part of the gloſs emended from a MS. in the King's Library; ΙΣΘΙ—

τάσσουσι δ' ὅμως καὶ ἐπὶ τοῦ γίνου τὸ ἴσθι Σοφοκλῆς ἐν Παλαμήδει,
εὔφημος ἴσθι μοῦνον ἐξορμωμένη.

P. 430. after Φάω, infert, cf. Wyttenbach. de v. φήμη in Bibl. Crit. IX. 56—68.—for φράζω r. φράσσω—and after Ὠδίν infert—ap. Luzac. Exerc. Eurip. pp. 7. 9. 14. 28. 54, 5. (Eldik.) 120. 32. 35, 6. 43, 5. 51.

P. 431. l. 8. after " 290?" infert—" VALCKENAERIUS, cujus penes nos eſt Harpocration Blanchardi, adnotatiunculis quantivis pretii, ad oram libri adſcriptis, dives."—Luzac. Exerc. Acad. p. 28.—There are ſome unpubliſhed letters of V. in this country. —To note †, ſubjoin, We have been lately gratified with a ſight of the above work, publiſhed by Profeſſor Luzac, " Ludovici Caſpari Valckenaerî diatribe de Ariſtobulo Judaeo;—L. Bat. 1806;" the dedication, however, is dated 1805; it is imported by Payne and Mackinlay.

Note.—Valckenaer apud Wyttenbach. P. XI. p. VII. 17. —Ibid. p. 157. Luzacius—non *hæres ſchedarum Valckenarii*: ſed hujus bibliothecam librorum editorum, quorum in marginibus multa ſunt Valckenarii annotata, emit ab hæredibus: qui in ſua poſſeſſione retinuerunt, et adhuc tenent, ſchedas, id eſt, ſcripta ipſius viri et adverſaria.

---

tattle-mongers; at Newcaſtle-upon-Tyne, 1747;—and communicated to Newſpapers animadverſions on Dr. Aſkew's promiſed edition of Eſchylus.—D.'s correſpondence with Dr. Taylor, and a rough ſketch of the Miſc. Crit. are extant; but his ſtrictures upon BENTLEY's emendations on Ariſtophanes, Menander, and Philemon, have not been found.

ACKNOW-

ACKNOWLEDGEMENTS TO CORRESPONDENTS.

We have to thank two or three different Correſpondents for articles intended to be inſerted in our Review; but we muſt repeat to them, that we never inſert the critiques of anonymous authors; nor indeed any till we have aſcertained the juſtice and propriety of them.

The remarks of B. are certainly very important, and we hope to avail ourſelves of them in a ſhort time.

We ſhall attend alſo to G.G.

To *Socrates* we recommend philoſophy.

LITERARY INTELLIGENCE.

AT THE CLARENDON PRESS, OXFORD, is now preparing an edition of *Grotius de Veritate*, purged from the numerous errors which have inſenſibly crept into the impreſſions of that work.

Alſo, *The Public Orations of Demoſthenes*, in two volumes, 8vo. With various readings, and a careful ſelection of notes.

Mr. Planta's Hiſtory of the Helvetic Confederacy is reprinting in Octavo.

Mr. Maurice's Tragedy of *The Fall of the Mogul*, with occaſional Poems, will be publiſhed early in July.

Mr. Kidd has iſſued propoſals for a very improved edition of *Homer*, which will contain the collations of ſeveral important MSS. and many hitherto inedited Scholia.

A ſplendid work, on *The Cattle of this Iſland*, will ſoon be publiſhed by *Meſſrs. Boydell and Co.*

Lord Holland's Life of Lopez de Vega, the Spaniſh Dramatiſt, will appear this month.

The Life of Madam Maintenon, from the French of Madam Genlis, is nearly ready for publication.

The ſecond edition of *Mr. Bigland's Letters on the Modern Hiſtory and Political Aſpect of Europe*, enlarged and adapted to the preſent ſtate of Europe, is expected in a few days.

ERRATA.

In our *Motto* for laſt month, for γνώμη καθαρεύει, read γνώμη μὲν καθαρεύει.

P. 574. l. 27. for "ſeems to" ſubſtitute "may."

AN

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TO THE

REMARKABLE PASSAGES

IN THE

CRITICISMS and EXTRACTS in VOLUME XXVII.

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X.X.IV.7.29
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Q117.c.4.28

THE

BRITISH CRITIC,

Q900.c.143.28

FOR

JULY, AUGUST, SEPTEMBER, OCTOBER, NOVEMBER, AND DECEMBER.

MDCCCVI.

Χρὴ Μουσῶν θεράποντα καὶ ἄγγελον, εἴ τι περισσὸν
Εἰδείη σοφίης, μὴ φθονερὸν τελέθειν·
Ἀλλὰ τα μὲν μῶσθαι, τὰ δὲ δεικνύναι.

THEOGNIS.

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PREFACE.

REVIEWS, properly ſo called*, are a very modern invention, in which the French took the lead, and were followed firſt by the Engliſh†. It was ſome time, in England at leaſt, before the plan of theſe Journals was ſettled. One of the earlieſt was in the form of Letters, no inconvenient vehicle for ſuch information, But in 1708 an attempt was made

* The "Bibliotheca" of Photius has been conſidered as an ancient Review; and ſo it is, in ſome reſpects. But it was not a journal, nor a record of what was paſſing in the literary world. The deſign was different, though the reſult was ſomewhat ſimilar.

† The "Journal des Sçavans," by *Hedouille de Sallo*, is conſidered as the firſt Review, and began in January, 1665-6. The firſt Engliſh Review was entitled, "Weekly Memorials for the Ingenious; or an Account of Books lately ſet forth in ſeveral languages. With other Accounts relating to Arts and Sciences." 4to. 1683. Struvius, unleſs he has been corrected in a later edition, mentions as the firſt, "The Hiſtory of the Works of the Learned," 1699. (Hiſtor. Liter. Ed. 1729). But there were others before that, beſides the Weekly Memorials: namely, "The Works of the Learned," publiſhed monthly by La Croſe, in 1691; and "Miſcellaneous Letters, giving an Account of the Works of the Learned, both at home and abroad," 4to. Begun in October, 1694, and publiſhed weekly. The latter is anonymous. "Memoirs for the Ingenious," publiſhed monthly by La Croſe, from January 1693, is a Philoſophical Magazine. The curious "Notitia Ephemeridum," by J. Joach. Schwabius, prefixed to Morhoff's Polyhiſtor, mentions all theſe works, but not being chronological, does not readily mark their ſucceſſion.

to throw them into the very awkward and diſadvantageous form of Dialogues *, and this was carried on for three years. Since that period, they have gradually ſubſided into a method greatly more convenient to the Reader; and have attempted, though never with complete ſucceſs, to embrace the whole Hiſtory of Britiſh Literature, as it has ariſen: with more or leſs notice of foreign works, which, by the increaſed importation of French and German Journals, has been gradually becoming almoſt unneceſſary. In the mean time, theſe periodical reports have been ſo eſtabliſhed in favour as to rank among the "articles of prime neceſſity," as the modern phraſe is, to literary life; and the public at large has become ſo literary, that almoſt every man and every woman, in competent circumſtances, wiſhes to know what is publiſhed, what is fit to be read, or what is moſt entertaining. Where purchaſers abound, the market is always readily ſupplied, and of late there has been a particularly zealous competition to ſerve the public with goods of this kind. We have had Epitomes, Journals, and even a Panorama of Literature. They have made their appearance at weekly, monthly, quarterly, and annual periods. They have taken magnificent or ſcientific names; they have been analytical, critical, eclectic, imperial, and what not. We have ſeen them appear and diſappear with various claims and pretenſions; while we have maintained our ſteady courſe, in which we mean to perſevere; aſſuming nothing but *Britiſh* principles, in Church and State, ſupported by ſuch *Criticiſm* as our two Engliſh Univerſities can ſupply. For both theſe parents of Learning we feel a filial af-

* The title was, "Cenſura Temporum: The good or ill tendencies of Books, Sermons, Pamphlets, &c. impartially conſidered. In a Dialogue between Eubulus and Sophronius," 4to. 1708. From 1699, when the "Hiſtory of the Works of the Learned" began, which was continued to 1712, ſomething like a ſeries might be formed of Engliſh Reviews, by means of different Works.

fection;

ſection; and with both we have always been, not occaſionally only, but regularly connected. Theſe principles, and theſe connections, united with conſtant care and real impartiality, have been our ſupport; and they have been, as they ought to be, ſufficient. When we condeſcend to other means, either by flattering falſe taſte, encouraging falſe opinions, or miniſtring to the vitiated appetite of malignity, may we loſe the favour, as we muſt loſe the eſteem, of thoſe who know us.

But to come to the buſineſs of our Preface, where we are to give, what few others have attempted, (and none, that we recollect, before us) the marrow of recent Literature.

Divinity.

After the approved and admirable work of Biſhop Lowth on *Iſaiah*, it was not to be expected that another Engliſh Tranſlation ſhould very ſpeedily appear. But without any attempt at rivalry, the *Biſhop of Killala* * has produced another, which has alſo ſtrong and peculiar claims on the attention of the Divine. It has eſpecially the advantage of preſenting the original Hebrew, in parallel columns with the Engliſh. On the comparative characters of the two Verſions, we ſpeak more particularly, when we cloſe our account of the Book, which we ſhall do in the enſuing month. After which we ſhall take up the Book of Job, as rendered and illuſtrated by the ſame Right Reverend Commentator. Nor does the venerable ſucceſſor of Lowth, in the See of London, after ſo many eminent ſervices rendered to religion, yet think it time to retire from literary labour. His tract *On the beneficial Effects of Chriſtianity* †, proves an unabated activity of mind; and is calculated to convince many, by a

* No. V. p. 465. VI. p. 608. † No. IV. p. 417.

collection of ſtriking facts and arguments oppoſed to their moſt dangerous prejudices.

Our notice has been again attracted to the *Bamptonian Lectures*, by thoſe of *Mr. E. Nares* *, who with much ability, and very laudable diligence, has repelled at once all the more recent attacks of Socinianiſm, Sceptiſm, and, the almoſt peculiar produce of modern times, Atheiſm. The *Sermons* of *Sir H. M. Wellwood* †, are not devoted to any particular claſs of topics, but, in the general mode of inſtruction employed in our churches, have much vigour, and no ſmall ſhare of original thought. *Mr. Biddulph* having extended his *Practical Eſſays on the Liturgy* to five volumes, we have again noticed, and again commended a work of merit and utility ‡. In the *Elementary Evidences*, or ſeries of Catechiſms, publiſhed by *Biſhop Burgeſs* §, we ſee, with delight, learning ſtooping to enlighten the unlearned; and the talents of a maſter in Iſrael employed to preach the Goſpel to the poor. Subſervient to Chriſtian Education alſo, and in a way very analogous, are the *Dialogues on the Doctrines and Duties of Chriſtianity*, publiſhed by *Mrs. J. Jackſon* ‖. If this Lady has not ſtudied to make her dialogues dramatic, or ſuitable to the critical laws of that ſpecies of compoſition, ſhe has conveyed in them abundant inſtruction, on points of great moment. A ſmall volume of *Eſſays*, by *Mr. Apperley* **, were drawn up for domeſtic inſtruction, and are well formed to inſtil at once the habitual reverence for religion, and the practical rules of Chriſtian Morality. One or two *tracts*, directed *againſt Sectaries* ††; are by no means devoid of merit; and the republiſhed Arguments of *Dr. Comber* againſt the Romiſh

* Of Biddenden, in Kent; ſee No. IV. p. 389. V. p. 548.
† No. II. p. 158. ‡ No. VI. p. 689. See alſo vol. xii. p. 582. § No. IV. p. 451. ‖ No. IV. p. 411.
** No. I. p. 92. †† *Cockburn's Addreſs to Methodiſts*, No. IV. p. 457, and *A Letter on Methodiſm*, No. V. p. 575.

Church,

Church*, are ſtill as likely to be uſeful as when they were originally written.

Before we enter upon the ſubject of ſeparate Sermons and Charges, we muſt pauſe to make a ſolemn and affectionate mention of a Prelate, who, in that and many other modes of compoſition, and in various branches of profound learning was eminently diſtinguiſhed. We ſpeak of the late *Biſhop of St. Aſaph*, a man whoſe ſagacity ſeldom inveſtigated without making diſcoveries, and whoſe vigour of underſtanding ſeldom argued without producing conviction. More learned than artful, and more original than poliſhed; if he ſometimes ſtartled the reader by his boldneſs, he always gave him ſomething to meditate, and ſomething well worthy to be remembered. What he ſaid precipitately, inferior minds might ſometimes correct; but what he delivered on mature reflection, he alone could have communicated. By the labours of his pen the volumes of the BRITISH CRITIC have occaſionally been enlightened; and other communications were promiſed, had Providence extended his life. Our regret therefore is, on many accounts, natural, when we have occaſion to ſpeak of his laſt publiſhed Sermon, entitled the *Watchers and the Holy Ones* †; a diſcourſe as full of original matter as any that even his reflections had produced. A ſingle tract of his remains before us unnoticed ‡, full of elegant, united with ſcientific knowledge, which we will take an early opportunity to diſcuſs. We proceed at preſent to other ſubjects.

Some diſcourſes of very diſtinguiſhed excellence have certainly paſſed under our reviſion in the preſent Volume. Not to give apparent preference, where little, if any, is due, we ſhall take them as they occur in our pages. We begin therefore with *Mr. Walker's Conſecration Sermon* §, in which he treats on the

* No. III. p. 331. † No. III. p. 280.
‡ "On Virgil's two Seaſons of Honey." § No. II. p. 182.

condition and duties of a tolerated Church, with a particular and intereſting application to the ſtate of the Epiſcopal Church in Scotland. *Mr. Barker's* diſcourſe before *the Sons of the Clergy** occurs next, and is well worthy of recollection, from an eloquence by no means common, and an originality of thought as well as language. The *Aſſize* Sermon, preached by *Dr. Zouch*†, in July laſt, gave us a pleaſing opportunity of adverting to the merits of the author, and to the judicious patronage which had raiſed him to a ſtall at Durham ‡. The ſame author, whoſe Bampton Lectures we commended in the beginning of this Preface, *Mr. E. Nares*, demands alſo our thanks, and thoſe of the public, for a Sermon delivered at the primary *Viſitation* § of the Archbiſhop of Canterbury; in which he has clearly ſhown why the preſent defenders of our Holy Religion, in contending with infidels, and various kinds of ſectaries, ſhould not have "the ſpirit of fear, but that of power, of love, and of a ſound mind." The Sermon of *Mr. Grant* ‖, before the Society for promoting Chriſtian Knowledge and Church Union in the Dioceſe of St. David's, gave us an opportunity not only to commend the author, but to praiſe and make more known the excellent Society itſelf and its deſigns.

HISTORY AND ANTIQUITIES.

With Original Hiſtory our preſent Volume is not ſupplied, but tranſlated Hiſtories have, in two diſtinguiſhed inſtances, been noticed in it. We allude to *Mr. Beloe's Tranſlation* of the Father of Hiſtory,

* No. V. p. 571. † No. V. p. 572. ‡ A kind friend informs us by Letter, that the appointment came from Mr. Pitt. Our ſentence is ſtill true, but we certainly had another Patron in our thoughts. § No. VI. p. 690. ‖ No. VI. p. 691.

Herodotus *, and *Dr. Steuart's* elaborate work on *Salluſt* †. The former having proceeded to a ſecond edition, appears with many valuable additions and improvements. Of the latter, we ſhall ſpeak more diſtinctly in our next Preface, when we ſhall have cloſed our examination of its contents. Of modern hiſtory we have nothing in this Volume, except that of the *Engliſh Navy*, by *Mr. Derrick* ‡. Nor have we been much employed on Antiquities, except in viewing the controverſy between *Mr. King* and *Mr. Dutens*, on the Antiquity of Arches §; and in commending the very elegant Specimens of ancient Ornamental Architecture, which *Mr. Tatham* ‖ ſome time ago preſented to the Public. A work which ſcientific men had juſtly appreciated, before it happened to attract our notice.

Biography.

Here we have rather a more copious harveſt. The Life of *Beattie* by *Sir William Forbes* ¶, itſelf fills up a conſiderable ſpace; and ſo fills it, that while we admire and love the poet and philoſopher, we contract little leſs eſteem and affection for his biographer. But we contracted them, alas! only to join, almoſt immediately, the honourable and amiable train of friends, who attended him to his laſt abode. *Dr. Drake* has ſucceeded in giving new intereſt to the lives of *Steele*, *Addiſon* **, and their coadjutors, ſo often written before, for various purpoſes, and particularly to accompany their periodical Eſſays. A more exact diſcuſſion of their ſtyle, humour, and peculiar or ſimilar talents has enabled him to effect his deſign in a pleaſing and inſtructive manner. *Mr.*

* No. III. p. 245. † No. VI. p. 585. ‡ No. IV. p. 377. § No. III. p. 279. ‖ No. V. p. 535. ¶ No. II. p. 105. III. p. 298. ** No. II. p. 147.

Dutens

Dutens * has added his name to the liſt of *Autobiographers*. We will not ſay that we ſhould willingly have written of ourſelves, all that he has written of himſelf; but we will ſay, unequivocally, that they who ſeek for amuſement, will be ſure to find it in his Memoirs, and frequently united with inſtruction. The Life of *James the Sext*, which we noticed in our firſt number †, is an ancient and anonymous tract, publiſhed originally, but with ſome alteration, in Crawfurd's Memoirs of the Affairs of Scotland; and now republiſhed from an old MS. with reference to the Controverſy reſpecting Mary Queen of Scots. We have given ſome curious inſtances of the differences between the Memoirs and the Life, by printing them in parallel columns.

Topography and Travels.

We travel with the Topographer, ſometimes more agreeably than with the profeſſed Touriſt; an illuſtrious inſtance of which occurs in the *Magna Britannia* of Meſſrs. *Lyſons* ‡, the beginning of a large and important work; and ſuch a beginning as augurs well of the parts which are to ſucceed. It is ſomewhat ſingular that the alphabetical arrangement, which the Authors have taken for their compilation, has led them, in the firſt inſtance, to three counties, not one of which had yet been made the ſubject of a regular County Hiſtory. The *Deſcription of Latium*, (which we have attributed, and we believe rightly, to a Lady, ſingularly well qualified for ſuch a taſk, *Miſs Cornelia Knight* §) contains a judicious mixture of ancient and modern topography; with ſuch references to claſſical authorities as muſt pleaſe the ſtudious, and inſtruct the leſs accompliſhed reader. The account of the Commerce and Navigation of *the Black Sea*, ſuppoſed

* "Memoires d'un Voyageur qui ſe repoſe." No. V. p. 479.
† No. I. p. 66. ‡ No. II. p. 131. § No. I. p. 15.

to

to be the work of *Mr. Eton* *, contains ſuch information as the name of that intelligent Traveller will ſtamp with authority. The book which *Dr. Pinckard* has entitled *Notes on the Weſt Indies* †, may be conſidered as holding a middle place between Topography and Travels, though the moſt important part of it is his Account, from obſervation and very painful experience, of the dreadful Yellow Fever.

When we meet with *Mr. Barrow*, we come to a well tried ſource of original and pleaſing information, and his work on *Cochin-China* ‡, is clearly not unworthy of him. The additional information on Africa, which, as an ancient author has ſaid, *ſemper aliquid affert novi*, is alſo very acceptable. *Mr. Carr's Stranger in Ireland* § is, like his "Stranger in France ‖," a pleaſing and lively book; and, unlike ſome Engliſh travels in that country, will pleaſe the Iriſh by its candour, no leſs than the Engliſh by its information.

The books which remain in this claſs may be more curſorily mentioned. They are four in number: *Mrs. Wakefield's Excurſions in North America* ¶; the *Belgian Traveller*, by the Author of the Revolutionary Plutarch **; *Kotzebue in Italy* ††; and *Helms's Travels from Buenos Ayres* ‡‡. All theſe have merit in their reſpective ſtyles; and the firſt, though apparently an ideal excurſion, is as inſtructive as any among them.

PHILOSOPHY.

We cannot better begin this head than by ſpeaking of the *Philoſophical Tranſactions*, a work of more eſtabliſhed fame than any that the reſt of Europe

* No. I. p. 93. † No. I. p. 42. ‡ No. V. p. 512. § No. IV. p. 359. ‖ Brit. Crit. vol. xxii. p. 129. ¶ No. II. p. 217. ** No. IV. p. 446. †† No. VI. p. 678. ‡‡ Ibid.

has

has produced. The first, and the best of its kind. Two parts have been analyzed in our present Volume *. We found considerable merit in the *Lectures on Zoonomia*, by the late *Dr. Garnett* †, a work in which the principles of Philosophy are applied, in part, to medical admonition. The other works we have here to notice, are either of a mixed kind, or confined to some distinct branch of science. *Mr. Olinthus Gregory's* Treatise on *Mechanics* ‡, theoretical, practical, and descriptive; *Mr. Dalby's* first Volume of *a Course of Mathematics* §; and *Dr. Jameson's Mineralogy of the County of Dumfries* ‖, are all works of scientific merit, though the two first are more distinguished in their respective branches, and less liable to critical objections. The clear and instructive *Conversations on Chemistry* ¶, which we ascribe without hesitation to *Mrs. Bryan*, deserve a very favourable remembrance; nor should *Mr. Galpine's Compend of British Botany* ** be omitted, being one of the most useful companions that a student can take in his pocket.

In the philosophy of the human mind, called *Intellectual Philosophy* ††, *Professor Scott* has established a permanent reputation, by reducing to elementary analysis that very difficult branch of knowledge. *Dr. Gillies's Supplement* to his Analysis of Aristotle ‡‡ was mentioned in this volume, only to defend it from illiberal and unjust attacks; which it was not very difficult to do, against an assailant who wants knowledge almost as much as he wants candour.

* i. e. 1805, Part II. and 1806, Part I. See No. I. p. 1. and No. V. p. 523. † No. VI. p. 619. ‡ No. II. p. 120. § No. VI. p. 666. ‖ No. IV. p. 427. ¶ No. VI. p. 635. ** No. I. p. 89. †† No. III. p. 225. ‡‡ No. IV. p. 367.

Politics.

We have had little lately to do with this ſubject, unleſs the diſcuſſion of neutral claims and belligerent rights can be ſo termed. As a remnant of that topic, we have noticed, in this volume, the Speech of *Mr. Randolph*, in the American Congreſs, reprinted here, with an able Introduction by the Author of War in Diſguiſe *. The two rival pamphlets, the *Inquiry into the State of the Nation*, and the *Anſwer to the Inquiry* †, both anonymous, are written with ability; the preference will generally be given to the one or the other, according to the political connections of the reader. The latter has ſince been augmented by a Supplement ‡. *Mr. Canning's Speech* § on the Repeal of the Additional Force Act is a diſcuſſion of political principle, rather than of mere arrangement, and, as ſuch, may be here mentioned.

Medicine.

Works of this claſs, lately examined, have reſembled ſmall doſes, rather than continued and connected courſes of diſcipline. They have come frequently, but they have been ſoon diſpoſed of. We begin with a ſubject of very extenſive intereſt, as extenſive as the gout, whoſe dominion who has not felt or feared? To this extent ſhould reach *Mr. Hunt's Salutary Cautions* ‖ againſt the raſh and perilous practice of affuſion; founded, as it appears, on a falſe theory, and more likely to deſtroy the patient than remove the malady. We peruſed, nearly

* No. I. p. 39. † No. II. p. 186. ‡ No. III. p. 325.
§ No. III. p. 326. ‖ No. I. p. 61.

together,

together, two authors recommending particular plants to notice, the *Viſcus Quercinus*, or Miſletoe, and the *Humulus Lupulus* or common Hop: the one for Epilepſy, and the other for Gout. *Dr. Fraſer* * patronizes the former, and *Mr. Freake* † the latter; both, we doubt not, with the authority of careful experiments on their ſide. *Dr. Meade* ‡ has very laudably attempted to aſcertain the medical power of *Galvaniſm*, and has explained the moſt convenient methods of applying that agent. *Dr. Reid* has very elaborately treated the ſubject of *Conſumption* §, and though he is evidently too much attached to the Brunonian Syſtem, his book is, on ſome accounts, worthy of conſideration. The very dangerous diſorder of the hip joint, called *Iſchias*, has been ably treated by *Dr. Falconer* ‖, of Bath, with a particular view to the remedies of that place; but alſo with a general conſideration of the effects of warm water, and other uſeful intimations. *The Domeſtic Guide, in Caſes of Inſanity* ¶, though anonymous, was found to contain many valuable admonitions, directed to circumſtances wherein they are peculiarly neceſſary; and was therefore recommended by us as uſeful and judicious. The ſubject of Vaccination continues to be anxiouſly diſcuſſed in the medical world. We ſhall at preſent mention only two tracts, and thoſe both in favour of it. Theſe are an *Anſwer to Dr. Moſely*, by *Mr. Ring* **, and the very ſpirited and judicious *Reply to the Anti-vacciniſts* in general, by *Mr. Moore* ††. Though the latter author employs wit, as well as argument, to ſeaſon his reply, it is not like the wit of *Dr. Rowley* and ſome of his brethren, coarſe and illiberal, but neat, elegant, and pointed; ſuch as readers, ignorant of medicine, may enjoy, from its intrinſic merit.

* No. II. p. 199. † No. II. p. 203. ‡ No. III. p. 323.
§ No. IV. p. 385. ‖ No. II. p. 201. ¶ No. III. p. 321.
** No. I. p. 83. †† No. III. p. 318.

We

We have ſeen, within our times, the *Veterinary* art grow up into a diſtinct and honourable branch of medical practice, which *Mr. Boardman*, with laudable diligence, has now digeſted into the convenient form of a *Dictionary* *. The ſpecimens of that work, which we produced, muſt ſatisfy every reader, that it is executed with care and judgment.

Poetry.

The dignity of Epic Compoſition muſt claim undoubted precedence in this claſs; and though *Mr. Southey's* Poem, entitled *Madoc* †, is not what he might have made it, by more attention and maturer judgment; it contains abundance of fine writing, and the moſt undoubted marks of poetic genius. We were extenſive in our remarks upon it, not only to ſhow our reſpect for ſuch powers of writing, but alſo in hopes of contributing to its improvement, before it ſhall paſs again, as undoubtedly it will, through the preſs. The *Poems and Plays* of *Profeſſor Richardſon* ‡, of Glaſgow, form two volumes, well worthy of the eſtabliſhed reputation of the author. *Mrs. Weſt's* compoſitions of the ſame nature extend now to four volumes, of which the *third and fourth* § are commended here at preſent. The poetry of *Mr. Mant* ‖, known before as the Editor of T. Warton's Life and Poems, is ſuch as cannot but do credit to the Wartonian School. *Lyrics* are more ſcarce, as certainly more difficult, than many other branches of poetry; yet even in that difficult ſtyle, *Mr. W. Smyth* ¶ has produced a volume, which will not ſoon have many rivals. A poem, ably written, on the very

* No. V. p. 495. † No. IV. p. 395. V. p. 486. ‡ No. III. p. 335. placed, by miſtake, among *Miſcellanies* inſtead of *Poetry*. § No. I. p. 34. ‖ No. V. p. 559. ¶ No. II. p. 179.

new

new though pleaſing ſubject of *Home* *, attracted our attention, though anonymous, and will, we ſhould think, ere long, be avowed by its author. We ſee, at leaſt, no reaſon why it ſhould not. Nor were we leſs pleaſed with a volume of *Tranſlations from* the *Greek Anthology* †, alſo anonymous, but equally proper to be owned, be the parent who he may. The fourth volume of the *Poetical Regiſter* ‡ appeared to us at leaſt equal to any of its predeceſſors, every one of which deſerved much praiſe.

The remaining poems, which have lately come before us, (except indeed a compilation of Epigrams, called *the Britiſh Martial* §) were detached compoſitions of no great extent. Such, for inſtance, as two poems in celebration of Lord Nelſon, one entitled *Victory in Tears* ‖, the other, *Verſes on his Death* ¶. Both theſe have merit. *The London Cries* ** are of the ſatirical kind, and by no means deficient, either in vigour or harmony. The Exhibition of 1805 occaſioned a Poem, entitled *The Purſuits of Painting* ††; on a temporary ſubject, it is true, but which, with the ſame degree of taſte and ſpirit, we ſhould like to ſee annually continued. *Mr. Clifford's Angler* ‡‡ is the firſt book of a didactic poem, which he will probably be induced to extend. *The Bath Caſe and Subſcription* §§ is a mere occaſional *Jeu d'Eſprit*, but, apparently, from a pen capable of higher exertions.

Of the Drama we have almoſt ceaſed to think, except in retroſpect to ages paſt; but *Mr. Maurice*, by his *Fall of the Mogul* ‖‖, has ſhown us that a tragedy may be written, even in the nineteenth century.

* No. I. p. 81. † No. III. p. 275. ‡ No. VI. p. 629. § No. II. p. 195. ‖ No. II. p. 194. ¶ No. II. p. 195. ** No. III. p. 315. †† No. IV. p. 440. ‡‡ No. VI. p. 677. §§ No. VI. p. 672. ‖‖ No. III. p. 289.

Novels.

We have to ſpeak only of two Novels, as worthy of particular diſtinction, one tranſlated. The former is *Siegwart*, celebrated in the original German, and in French; but improved, we are fully perſuaded, in paſſing through the reviſion and tranſlation of *Miſs Hawkins* *. The other is *Miſs Edgeworth's Leonora* †, a moral and yet not the leſs entertaining performance. We do not, however, undertake to ſay, that no other novels worthy of commendation have lately appeared. We confeſs that, diſguſted with the many blanks which we uſed to find, for one prize, we have lately made it our practice to wait till we had heard ſome good of a novel, before we attempted to notice it at all.

Miscellanies.

Here we are at preſent to groupe a few books of very different tendency, yet none of them apparently belonging to any of our preceding claſſes. We begin with *Mrs. Weſt's, on the Duties and Character of Women* ‡, a book of conſiderable value, notwithſtanding a few blemiſhes, which are probably now removed; the work having lately arrived at a *third* edition. This is of itſelf a ſtrong proof of its merit. No book could be more congenial to our private taſtes and purſuits than that of *Mr. Walker*, on *the Revival of the Drama in Italy* §, which we hope to ſee alſo augmented and improved in ſubſequent editions. *Mr. Bigland's Eſſays* ‖, and *Dr. Sayers's Miſcellanies* ¶, are more ſimilar to each other than

* No. III. p. 240. † No. VI. p. 655. ‡ No. VI. p. 601.
§ No. III. p. 294. ‖ No. II. p. 217. ¶ No. V. p. 576.

the reſt here mentioned; nor is it important to diſtinguiſh accurately their reſpective pretenſions. Either will repay the reader for his time, if he be not too much occupied, or too faſtidious. The *Miſeries of Human Life*, at firſt anonymous, but now owned by *Mr. Beresford* *, whom we formerly knew as a tranſlator of Virgil †, are certainly very original in their deſign and compoſition. They are a lively ridicule againſt thoſe who lay great ſtreſs on trivial inconveniences, which are enumerated with much humour, and illuſtrated by very claſſical puns. Like others, who have been fortunate enough to hit off ſomething new, Mr. B. has already ſeen his thought worn thread-bare by a thouſand contemptible imitators.

How ſhall we paſs from this light topic, to a book of mere information on very ſerious matters? Yet this we muſt do, unleſs we were to leave unnoticed one of the moſt uſeful compilations of its kind that have appeared. We ſpeak of *the Clergyman's Aſſiſtant* ‡, a ſubſtitute for a book now out of print, and in ſome reſpects obſolete, called the "Clergyman's Vade-mecum." It might, perhaps, be reckoned by ſome among the miſeries of human life, to peruſe ſuch a book; yet it will be conſulted with pleaſure by thoſe who have occaſion for the information it contains.

Here then we once more cloſe our half-yearly courſe, which we cannot better finiſh than with that excellent defence of Reviews, which Baillet has ſo well expreſſed.—"Comme il n'y a point de Loix civiles qui défendent à perſonne de ſe faire Auteur, et d'écrire pour le Public; il ſemble qu'il n'y en ait pas auſſi, pour retrancher ou réformer la licence que

* No. II. p. 212. † See Britiſh Critic, Vol. V. p. 219.
‡ No. III. p. 333.

chacun

chacun prend de ſe rendre le Cenſeur ou le Juge de ces ſortes de perſonnes *."—*Jugem. des Savans.*

* "As no laws of Society forbid any perſon to become an author, or to write for the public; ſo neither is there any, as it ſeem to reſtrain or reform the licence which every one aſſumes to ſet himſelf up the cenſor and judge of ſuch adventurers."

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